LIBRARY COPY

THE UNITED LODGE OF THEOSOPHISTS,
"Maitri-Bhavan"
15, Sir Krishna Rao Road,
Basavangudi Bangalore City.

THE ARYAN PATH

Point out the "Way" — however dimly, and lost among the host — as does the evening star to those who tread their path in darkness.
—The Voice of the Silence

VOL. XXVI JUNE 1955 No. 6

"THUS HAVE I HEARD"—

"The most beautiful experience we can have is the mysterious."

The death of Albert Einstein has brought forth eulogies, many of them commonplace, a few very thought-provoking. We must, however, remember that the right appraisal of a great mind-soul necessitates our examining his own ideas on all important and vital subjects —not what others say about him.

Each one of us, genius or poseur, paints his own portrait. But to read the meaning of any such portrait needs an extraordinary insight. The teaching attributed to Jesus, "Judge not," is profound. A man's attitude and motive manifest in his behaviour and method; it is not an easy task to evaluate the former pair by even a dispassionate examination of the latter. And again, the greater the thinker, the more universal in sympathy the compassionator, the more complicated our task of appraisement. For example, how shall we evaluate Einstein's statement:—

Neither can I nor would I want to conceive of an individual that survives his physical death; let feeble souls, from fear or absurd egoism, cherish such thoughts. I am satisfied with the mystery of the eternity of life and with the awareness and a glimpse of the marvellous structure of the existing world, together with the devoted striving to comprehend a portion, be it ever so tiny, of the Reason that manifests itself in Nature.

Is there not here some assumption that the entire field of post-mortem states of any and all men is known? Einstein tells us that he is "a deeply religious man."

What is the meaning of human life, or, for that matter, of the life of any creature? To know an answer to this question means to be religious. You ask: Does it make any sense, then, to pose this question? I answer: The man who regards his own life and that of his fellow creatures as meaningless is not merely unhappy but hardly fit for life.

And yet he states:—

To enquire after the meaning or object of one's own existence or that of all creatures has always seemed to

me absurd from an objective point of view.

Doubtless there is some way in which Einstein reconciled these views and saw no contradiction in them. Though "the mysterious" ever beckoned him on, he seems to have drawn a circle "pass not" for his ideation. The mysterious which so greatly attracted him does not seem to have called him to examine the metaphysics and mysticism of the great Occultists of every nation, especially the Asiatic, and of every era, especially the ancient.

His letter to Sigmund Freud, written so far back as 1931–32, points to "an imperative duty" to form an international association which must "acquire a considerable and salutary *moral* influence over the settlement of political questions." Even far earlier, in 1919, soon after the League of Nations was formed he wrote :—

As late as the seventeenth century the savants and artists of all Europe were so closely united by the bond of a common ideal that co-operation between them was scarcely affected by political events. This unity was further strengthened by the general use of the Latin language.

Today we look back at this state of affairs as at a lost paradise. The passions of nationalism have destroyed this community of the intellect, and the Latin language which once united the whole world is dead. The men of learning have become representatives of the most extreme national traditions and lost their sense of an intellectual commonwealth.

Einstein himself was above the prejudices of patriotism and dogmatisms of creedalism. Therefore he was fit to be a great leader of our entire international world. His personal philosophy of life, judged by his own standard, reveals him to be worthy :—

The true value of a human being is determined primarily by the measure and the sense in which he has attained liberation from the self.

He had freed himself from the tyranny of the lower, personal self. He modelled his simple life on the teaching of Schopenhauer that "a man can do what he wants, but not want what he wants." On the positive side, his faith in the Brotherhood of all men was deep and wide :—

A hundred times every day I remind myself that my inner and outer life are based on the labours of other men, living and dead, and that I must exert myself in order to give in the same measure as I have received and am still receiving. I am strongly drawn to a frugal life and am often oppressively aware that I am engrossing an undue amount of the labour of my fellow-men.

Let us salute a large-hearted man who suffered in his feelings but spread the joy of knowledge all around.

SHRAVAKA

ISOPANISHAD

A FREE RENDERING

[**Shri C. Rajagopalachari**, India's former Governor-General, has been deriving not only inspiration but also guidance, in his labours for his country, from the well-known texts of ancient Hinduism. We have pleasure in offering our readers his free rendering of the famous *Isopanishad*.—ED.]

The Upanishads are cast in the form of intimate instruction imparted by a *Rishi* to his beloved disciple. The *Isopanishad* is one of the most important of the known Upanishads, though it is the shortest. The following is a free rendering, but I have taken only such freedom as helps to bring out the intent and manner of the ancient instruction. I have left out of account six *mantras* which, I regret, in spite of all the Commentaries, remain to me wholly obscure. I have adopted Sri Madhwa's interpretation of the first *mantra* in the rendering here. I have put a construction on the third *mantra* which does not conflict with the traditional interpretation although it is not the same.

Soul of the Universe,
Pith and substance too
Of you and me,
It remains yet apart, entire.

Everything in this moving, vibrant world
Holds the Lord Supreme:
So take your joy as a gift
From him to you
And cast not the eye of greed
On what is given to others.
Thus alone, not otherwise,
Your tasks performing here on earth,
A hundred years you well may live
Detached and unaffected.
Deny not the soul within:
For he who so denies, my son,
Condemns himself to a world of darkness.
Purposeless all his days will be,
Sunless his path and uncertain his steps;
Blindly the man who slaughters his Self
Must wander through his life.
Within you is a spirit divine,
Fleeter than mind
And swifter than the senses five;
Nothing can overtake it ever,
Firmly in its place it stands.
The freedom-loving air,
Like a bond-slave it serves the Self,
Supporting life and all its works:
Moving ever, yet stirring not from its place,
The Self is now so close and near,
Anon, so far away.
It is the unchanging core within
Yet ever it stands apart uncontained.
Does grief or hate afflict your mind?
Does dark illusion hang over you?
Learn to live, my son, in the flesh of others
And train yourself to feel their pain and joy;
Within your body lodge
The living beings round about:
Gone will be hate and fear,
Grief and attachment's pain;
The scales will fall from off your eyes;
The vision of oneness will burst on you.
Within you is a spirit divine,
Invulnerable, incorporeal,

Self-luminous and all-pervading,
Sinless and pure and of vision limitless;
All the long years of your life
It is that whence really came your joy.
Come, let us pray to the Lord
That he may open the golden chalice
In which is kept the Truth.
Reveal it, Lord, to us
That pine for the glorious vision:
Withdraw these dazzling rays,
The brilliance that blinds our eyes,
That we may see Thee in kindly form,
And see in Thee the same as is in us
And see in us the same as Thou.
Our breath will pass one day and not return
But merge in the deathless wandering air
And these our bodies be burnt to ashes.
Remember, son, the deeds alone remain,
The deeds alone remain
To make for us the further path
Before the journey's end.
Come, let us feed the fire and pray:
"Guide us aright, O Fire,
Along the path that leads to good.
Thou knowest all the paths;
We bow to Thee, O Fire,
We bow to Thee again!
Lead us away from sin,
From sin that ever deceives,
And take us along the path that leads to good,
The path that leads to good!

PARAPSYCHOLOGY AND PSYCHICAL RESEARCH AND MODERN SCIENCE

[**Professor A. M. Low** is a distinguished consulting engineer and research physicist and President of the British Institute of Patentees. He has contributed several interesting articles and reviews to our journal. Here he refers to the "former marriage," the subsequent divorce and possibilities of reconciliation between the psychic and the physical sciences. It would clearly be dangerous for either party "to become dogmatic in the face of criticism" by the other, thus making their mutual separation interminable and allowing the *advocatus diaboli* of sectarian theology to thrive and proselytize without hindrance.—Ed.]

The study of the occult in many different forms is almost certainly as old as *homo sapiens* and, we may suppose, will continue to the end of time. The nature and direction of this study has, not unnaturally, varied a good deal at different periods of history and in different places. In the last century it was probably greatly stimulated in the West by contact with the religions and philosophy of the East, as yet untouched by the impact of scientific method or the scepticism of an Age of Reason. At the same time, the development of Science in the West, while it greatly reduced the field of the "occult," encouraged the systematic examination of all phenomena and produced the tools, both mental and physical, to make the examination more efficient.

Thus, today, we have the position that, while a great many phenomena once considered occult have been explained in terms of natural laws that are universally accepted, the serious interest in occult phenomena has never been greater. I should myself be inclined to explain the astonishing popularity of certain crude forms of "fortune-telling" among the masses by saying that, perhaps only subconsciously, the ordinary man and woman in our materialist civilization tends to find himself a cipher, his life, his fortune and even his fate settled for him by political or bureaucratic forces he does not understand and with which he cannot get to grips. He tends, naturally enough, to seek consolation and hope in yet greater forces —Luck, Fate, the Stars, call it what you will. The prospect of a drab and ordered future is made more tolerable by belief, or half-belief, in occult forces credited with being able to set aside natural laws. The fact that popular newspapers almost universally produce a crude astrological feature which gives the "influences" of the stars on readers, suggests that these readers find consolation in blaming the irritations, failures or successes of the day upon forces outside their control.

Whether or not this is a good thing and to what its development might lead (rulers in the past have realized the importance of having state astrologers) is outside the scope of this article, which I propose to confine to what may be described as serious research into the occult. Until the 18th century scientists did not make a crude distinction between the material and immaterial. They found it quite credible that mind and matter could interact—the incantation of some verbal formula was a recognized catalyst in bringing about chemical reactions. Many valuable scientific discoveries were made by men who believed what we now know to be untrue.

The scientific revolution changed all that and the pursuit of physical knowledge led to the neglect of what we may call psychic knowledge, at least by scientists, who were inclined to dismiss anything they could not measure as "superstition." But in passing it is interesting to note that we still have relics of what I take to be the former marriage of the physical and the psychic. Nothing could be more material than the construction of a ship or a bridge. Success depends upon physical measurements. But we still have ceremonies of launching ships or opening bridges which suggest that their successful performance depends upon unknown, or at least scientifically unmeasurable, psychic forces. The modern scientist does not mutter an incantation when he mixes chemicals, but I have heard players talking to their bowls and even motorists verbally coaxing their cars, suggesting a confirmed belief in the ability of the mind to influence matter.

The revival of interest in the supernormal during the last century was marked by the attraction to research of serious physical scientists. If, they said in so many words, it proves true that we can communicate with the dead, foresee the future or read each other's minds, then this is the most important thing in the world. Let us, therefore, examine all these occult phenomena, at present regarded as supernatural, as objectively as we should examine a specimen in the laboratory. If we find them proved they will be accepted by general scientific opinion. If they are disproved, we can dismiss them once and for all.

This has been the attitude of many scientists. In the present century there has never been any lack of technicians trained in the scientific method ready to examine apparently occult phenomena and many highly qualified scientists have undertaken systematic research designed to bring such real or supposed phenomena as clairvoyance and telepathy out of darkened rooms into the objective atmosphere of the laboratory. The result of all this investigation has been, I think, a vast number of verdicts of "Not proven," a great deal of negative

evidence, and not a great deal of progress in the scientific sense. But that the work has been by no means barren from even the strictly scientific aspect is suggested by our changed view of hypnotism. As "mesmerism" it was widely regarded as a form of charlatanism. Systematic psychic research by scientists resulted in hypnotism being largely understood and, one might add, perhaps, usefully employed in medicine. The most sceptical of us should, perhaps, be ready to admit the possibility of the same happening in due course with other phenomena now regarded as "supernormal."

In the years between the wars interest seemed to concentrate especially on the real or supposed phenomena occurring at *séances*. I was myself invited to take part in scientific investigation of these phenomena on many occasions. My attitude as a scientist was that we should answer two questions: Did the phenomena take place? Was there any explanation in terms of known "natural laws"? Only where the answer to the first was "Yes" and to the second "No" would it be possible to say that some supernormal or psychic forces were involved. One difficulty with psychic research is that the phenomena involved are transient, another that it is generally claimed they can occur only under certain conditions, and these conditions (darkness or dim lights, highly charged emotional atmosphere, etc.) are not conducive to scientific observation. Whole volumes have been written on this branch of psychic research, which is further handicapped by the fact that it lays itself open to exploitation. I have never doubted honesty of purpose myself, although I am bound to say I have seen more striking things done better as a member of the Magic Circle. Here I can only express a personal view as a scientist that I never once saw anything which satisfied me that two-way communication had been established with the dead and that perhaps nine-tenths of what I saw could be more simply explained in terms of "natural" laws.

The task of scientific investigation is made more difficult because the question of communication with the dead or "another world" inevitably becomes involved with matters of faith and religion. *My own view is that the scientific demonstration of the existence of a future life or "another world" would be the most important thing in the history of man.* For that reason I feel it is necessary to be extremely cautious in accepting "proof," but that scientists should not close their minds because the phenomena involved are of a different kind from those they normally observe and measure.

Scientific investigation of telepathy, clairvoyance and other real or supposed phenomena which do not involve fundamentally religious matters is, in some ways, less difficult,

because investigations can be carried out under laboratory conditions and be duplicated by anyone with the necessary technical knowledge and equipment in any part of the world. The phenomena themselves have been discussed from the earliest times. The name "parapsychology" has been created to describe the science of investigating these phenomena and during the last two decades and over an enormous number of experiments have been made with the object of discovering whether the existence of the phenomena can be scientifically demonstrated and, if so, whether it is possible to discover the laws that govern them.

I cannot myself claim to have taken part in any of the very serious experiments designed to demonstrate the reality of telepathy, precognition and so on. But in common with many thousands of laymen I have read some of the published results of Dr. J. B. Rhine, Dr. S. G. Soal and others. It would be impossible to summarize the experiments, but I think it would be fair to say that those who have carried them out regard them as proof that telepathy, *i.e.*, direct mind-to-mind communication, is possible and that it is possible for the mind, in certain conditions, to influence the behaviour of matter, for instance in stopping a clock or by influencing the fall of dice.

My comments on the science of parapsychology and the many experiments must be regarded as those of a scientific layman rather than those of a specialist. The results of these experiments have been accepted, and rejected, by many specialists—statisticians, psychologists, philosophers. My first comment must be that, whether or not the results and their implications are accepted, there seems no doubt that those engaged in the investigations have been moved by a thoroughly scientific spirit and that they have done everything they can to ensure that there is no "cheating," conscious or unconscious. The precautions taken in conducting such tests as the "reading" of cards and the influencing of the fall of dice have been extremely elaborate and designed to eliminate the possibility of any normal physical influence being responsible, even unconsciously. It would be difficult for even the sceptic to dismiss the experiments on the grounds that the phenomena described did not take place.

But a difficulty arises in a scientific approach because these results cannot be repeated by anyone anywhere. To make a simple analogy, if weak hydrochloric acid is poured on zinc, hydrogen is evolved and zinc chloride left. The result is the same whoever pours the acid. But with parapsychological phenomena this is not the case. I try to "read" cards under exactly the same conditions as those in the experiments described and get no more guesses correct than the laws of chance suggest. That can be explained by

saying I have "low *psi*-capacity" or in some other way, but it does not get over the difficulty that it is in the very nature of the phenomena that it is impossible to investigate them by scientific methods. Supernormal phenomena have to be investigated by supernormal techniques and it may take us as many years to establish these techniques to the satisfaction of every intelligent mind as it did to establish the scientific technique. We must not forget that a few centuries ago "scientific proof" would not merely have been not accepted by most intelligent men, but positively rejected. The very existence of "sympathy" suggests the possibility of inaccurate observation.

The mathematics and statistics of these tests have been examined and criticized by men more competent than myself and we cannot overlook the fact that since the proof is mathematical, any error is fatal. The phenomena are not claimed to take place every time, but simply oftener than mathematical chance would indicate. I sometimes wonder whether this business of "chance" may not be misused. We read that the chances of something happening are only one in a million or so many millions and it is concluded that therefore it was not a matter of chance. The fact that mathematically a chance is very small does not eliminate the possibility of its happening, not merely once, but again and again. After all, I understand the mathematical chance of winning a football pool is 1 in 50,000,000 or thereabouts. But someone does it every week. According to the mathematical chances, a "perfect hand" at bridge should only be dealt once in a century. But the records show it happening every year. Is it possible that people whose guesses at cards are higher than chance expectancy are not "psychic" but just "lucky"? And what are we to make of people whose guesses are consistently less correct than chance would suggest? Are they to be described as having a "negative *psi*-capacity"? It sounds suspiciously like "anti-phlogiston"!

These suggestions must not be taken as disparaging the work of those who are working in these extremely interesting and important fields, but rather as outlining my own attitude, which is one of caution. There are undoubtedly thousands of perfectly genuine instances of "warning dreams," dreams that have come true, and so on. What we do not know and perhaps cannot know is whether there are countless billions of dreams which do not come true. How many people "have a feeling" that something is wrong with a relative or friend and find that, in fact, all is well? That we shall never know, because the instances are not recorded. But no one who has a warning dream or a supposedly precognitive feeling which coincides with the facts fails to record it. Scientific proof requires

the elimination of coincidence as even a "possible" explanation.

These are only some of the thoughts that have occurred to me in my reading of the undoubtedly extremely interesting work which is being carried out. I think the most hopeful thing is that the workers are scientists and that therefore they will welcome reasoned scepticism since it is only by its application that correct results can be obtained. In the natural sciences no hypothesis, however well "proven," remains true for ever or even for long. A new and more satisfactory explanation of the observed phenomena supersedes it, to be superseded in turn. The same may be true of psychic science. The most dangerous thing would be for it to become dogmatic in the face of criticism.

A. M. Low

THE FLAME OF THE FOREST

[Adapted by **Sudhin N. Ghose** from the Hindi of **Senapati** (1589–1649). It is to appear in his forthcoming volume entitled *The Flame of the Forest*, to be published by Michael Joseph, Ltd., London.—ED.]

Probably no flowering tree presents such a magnificent spectacle as the Himalayan flame-of-the-forest in full bloom. While traversing the region where the poet Senapati once lived, the famous botanist Hooker wrote in his *Journal*:—

> The *Butea frondosa* was abundantly in flower here, and a gorgeous sight. In mass the inflorescence resembles sheets of flame, and individually the flowers are eminently beautiful, the bright orange-red petals contrasting brilliantly against the jet-black velvety calyx.

Such a sight produced a curious effect on the Emperor Jehangir, Senapati's contemporary, as is witnessed by the following entry in the Emperor's diary:—

> On the road we saw everywhere in full bloom the Palasa flower. The blossom resembles the red rose, but it is of a fiery orange colour with its root black. Its appearance is such as makes it impossible to withdraw one's eyes from it. I felt a strong inclination to indulge myself with wine.

It is spring-time, love's season : the flame-of-the-forest in blossom—
Clustered blooms burning red, slender stems dyed with sable hue—
To invite humming honey-bee swarms to nectarean dew.
Know'st, thou bee, the sad tale the flowers tell—of love's bane and rue ?
Scarlet crowning the petal tips mirrors love's languishing—
Lovers' yearning—desire's insufferable ravaging ;
Ebony of their stems paints the symbol of severing—
Burnt-out embers of fires once blazing—forgetting and wronging.

JAINISM AND THE WAY TO SPIRITUAL REALIZATION

[We publish here the second and last part of the paper on this subject prepared by **Dr. Indra Chandra Shastri, M.A., Ph.D.**, and discussed on April 18th, 1954, at the Indian Institute of Culture, Basavangudi, Bangalore, under the chairmanship of Shri M. A. Venkata Rao, M.A. This meeting was one of those arranged jointly by the Institute and the Jain Mission Society, Bangalore, in celebration of Mahavira Jayanti Week.—ED.]

II

According to Jainism there are five types of sleep which are the effects of *Darsanavaraniya: Nidra*—ordinary sleep; *Nidra nidra*—sleep so deep that one is not able to open his eyes at once, even when awakened; *Pracata*—drowsiness; *Pracata pracata*—heavy drowsiness; and *Styanagrdhi*—somnambulism: speaking, walking and doing other actions while asleep. An aspirant in the seventh stage is free from the *Nidra nidra, Pracata pracata* and *Styanagrdhi* types of sleep.

The aspirant's alertness in the seventh stage is not permanent. It comes and goes according to the fluctuations of the mind. Consequently the aspirant struggles between the sixth and seventh stages. His position is compared with that of a log of wood moving up and down with the rise and fall of the waves.

The eighth *Gunasthana* is known as *Apurva karana*. The aspirant in the seventh stage was described as starting his struggle against slippings. He reaches the eighth stage in case he wins the struggle and finds himself fully equipped to subdue the remaining portion of the passions. The eighth stage is known as *Apurva* because the soul gets such purification as was never before achieved by him. Here for the first time he aims at complete victory over the passions.

This complete victory is effected in two ways. Some aspirants have put down their passions and complexes and feel perfect tranquillity on the surface. The repressed complexes, however, lie in the subconscious mind, only waiting for provocation to come to the surface. Others destroy the very root of those complexes, leaving no chance for them to rise again. The first type is known as *Upasana sreni* and the second as *Ksapaka sreni*. *Upasana* means repression and *Ksapaka* means destruction.

They are compared with two methods of purifying water. The sediment in water can either be removed permanently by filtering or

can be precipitated to the bottom through a chemical process. In the latter case the slightest disturbance is sufficient to make the sediment reappear. Similarly, passions and complexes can either be removed for ever or repressed. In the first case the aspirant is in no danger of falling. In the second case the complexes lie dormant in the subconscious mind, awaiting provocation, when they rise again and the aspirant falls. The stories of great Yogins falling from a peak of high spiritual attainment confirm the possibility.

Up to the seventh stage the aspirant adopted mainly the path of *Kasayopasana, i.e.*, partial repression or destruction and partial rise without the fruit-giving intensity (*Pradesodaya*). Thus the subduing of *Anantanubandhi*, etc., in previous stages did not mean either their destruction or their complete repression but that they would rise without the fruit-giving potency. The aspirant in the eighth stage begins his self-purification by repressing or destroying them in reality. The soul is thereby enabled to reduce the effect of *Karmans* in respect of duration as well as intensity. This potential reduction is carried on in the following five ways:—

1. *Sthitighata*—Reduction of the duration of the stored-up *Karmans*.

2. *Rasaghata*—Reduction in fruit-giving intensity.

3. *Gunasreni*—Conversion of the *Karmans* of longer duration into those with a duration of not more than a *muhurta* (48 minutes).

4. *Guna sankrama*—Conversion of the *Karmans* of intensive degree into those of milder degrees.

5. *Anya-sthiti-bandha*—Accumulation of new *Karmans* of very short duration and low intensity, into which those of longer duration and higher intensity are converted.

There are three feats (*Karanas*) which the aspirant undertakes gradually for this reduction:—

1. *Yathipravrtti karana*—Inclination of the soul towards repression or destruction without the actual step being taken.

2. *Apurva karana*—The first step toward complete subdual, through repression or destruction.

3. *Anivrtti karana*—Bringing the soul into such a state of purification that further progress becomes automatic. This progress is uniform and depends no longer on individual effort. The eighth stage is known as *Apurva karana* on account of the second feat, in the form of five reductions. The aspirants in this *Gunasthana* are not necessarily at a uniform level of self-purification at the moment of their first entrance into it or in their further advance. There are innumerable degrees according to the status of individuals. For this very reason the eighth

Gunasthana is known as *Nivrtti* also, showing the absence of uniformity in spiritual progress.

The ninth *Gunasthana* is known as *Anivrtti*. The aspirant, after reducing the stock of *Karman* through the means of *Sthitighata*, etc., comes to a stage when his progress becomes automatic. Consequently, all aspirants make a uniform advance. All of them are of the same status in the first and successive moments of their progress. This uniformity is known as *Anivrtti*.

These two *Gunasthanas* last not more than a *muhurta*. They are known also as *Badsra Sanparaya* (with great passions) in contrast to *Suksma Sanparaya* (with small passions), the 10th *Gunasthana*. Anger, conceit and crookedness are regarded as great passions in comparison with greed, which is recognized as the small passion. The first three continue up to the ninth stage only, but greed continues up to the 10th. At the end of the eighth stage the aspirant subdues six types of semi-passions also, namely, (1) laughter, (2) liking, (3) disliking, (4) fear, (5) grief and (6) hatred. By the end of the ninth he subdues the three types of sexual desire in addition to the *Sanjvalana* degree of anger, conceit and crookedness. Then, there remains the *Sanjvalana* degree of greed only, which is subdued by the end of the 10th stage. The 10th *Gunasthana* is known as *Suksma Sanparaya* on account of its subduing all the passions except the *Sanjvalana* type of greed.

The 11th *Gunasthana* is *Upasanta-Mohaniya*, nearing the complete repression of *Mohaniya*. This stage lasts for a short period only, after which the repressed passions rise again and the aspirant falls. In his backward movement he may stop at the sixth, fifth or fourth stage or come down to the bottom. But this position does not last for an unlimited time. Within a specified period, known as *Ardha pudgala paravartana*, as the maximum, he makes fresh attempts with renewed strength and ultimately succeeds by adopting the course of *Ksapaka sreni*.

The 12th *Gunasthana* is *Ksina-mohaniya*, showing the complete destruction of *Mohaniya*. The aspirant with *Ksapaka sreni* does not undergo the 11th stage but reaches the 12th direct.

The 13th *Gunasthana* is *Sayogi-kevalin*. At the end of the 12th the aspirant destroys other *Ghati Karmans* also and attains all four Infinites. He attains Infinite Knowledge, due to the destruction of *Jnanavaraniya*, Infinite Intuition, due to the destruction of *Darsana-varaniya*, Infinite Happiness, due to the destruction of *Mohaniya*, and Infinite Power, due to the destruction of *Antaraya*. The four *Aghati Karmans* continue up to the end of

life. The aspirant in this stage is called *Arhat* or *Kevalin*, corresponding to the *Jivanmukta* of other systems. This stage is known as *Sayogin*, because the three *Yogas* or activities of mind, speech and body continue.

The 14th *Gunasthana* is known as *Ayogi Kevalin*, where these activities stop completely. This state corresponds to the *Asanprajnata Samadhi* of the Yoga system. It is also known as *Sailesi*, indicating immovability, like that of the King of Mountains. The aspirant stays in this position for a short while only, namely, the period required for the pronunciation of five short vowels. At the end of it the soul shoots up like an arrow till it reaches the top of the universe. It rests there forever in the abode of liberated souls. This is how the search after the soul is consummated.

One can see from this description that spiritual development means gradual liberation of the soul from Karmic bondage. It is therefore necessary to mention briefly here the nature of bondage, its causes and the means of liberation.

Bondage means the accumulation of Karmic matter by the soul. The latter, when disturbed by certain activities, attracts the atoms of matter known as *Karma Varana*. These atoms are blended with the soul as water with milk and affect the soul by their chemical action. The question of how a material thing can have a chemical action on an immaterial thing is answered by the Jains on the basis that the soul under bondage is not quite immaterial. It is a blend of mind and matter. The pure soul in the state of salvation is never so affected. The question about the first relation between soul and *Karman* is ruled out by holding the relation to be without beginning and so not admitting a first moment. This is a common problem which all systems answer in the same way.

This bondage is classified into four types related to its nature, quantity, duration and intensity in fruit: *Prakrtibandha*—regulating the varieties of *Karman* accumulated in a certain activity; *Pradeshabandha*—regulating the quantity of particles of each variety; *Sthitibandha*—fixing the duration of a particular particle; and *Anubhagabandha*—regulating the intensity in fruit of a particular particle.

Yoga (the activity of mind, speech and body) and *Kasaya* (passions) are the means effecting this bondage. The first two *bandhas* are regulated by *Yoga* and the latter two by *Kasaya*. The number and nature of the particles to be accumulated are fixed according to the disturbance caused by the *Yoga*, and the enduring period as well as the intensity in fruit is fixed according to the degree of the passions. In the 13th stage the passions are destroyed completely. Still the Karmic influx con-

tinues, owing to the activities or the *Yogas*. But the particles accumulated in that stage are without the capacity of giving fruit or enduring for a period on account of their not being accompanied by passions.

An activity is either beneficial or harmful. Beneficial activity is not induced by passions. The Karmic accumulation resulting from it does not give bitter fruit. On the other hand, harmful activity causes such accumulation as puts the soul to suffering and miseries. Both types of activity are known as *Asrava*, meaning the influx of *Karman*. It has five types: *Mithyatva* (wrong attitude), *Avirati* (indiscipline), *Pramada* (negligence), *Kasaya* (passions) and *Yoga* (three types of activity).

One has to refrain from all five types of *Asrava* to check the Karmic influx. This checking is called *Sanvara*. The aspirant aiming at complete freedom from Karmic bondage has to stop the new influx, as well as to work through the accumulated stock. The process of this consummation is called *Nirjara*. Jain literature prescribes various penances and other practices for it, namely, 12 types of penances (*tapas*), 12 contemplations (*bhavanas*), four meditations (*dhyanas*), the vows of a monk and of a householder, and others. Kundakunda, Tinabhadra, Pujyapada, Haribhadra, Subha Candra, Hema Candra, Yosovijaya and other scholars have written systematic treatises on the subject.

The above is a short account of the process of self-realization as prescribed by Jainism. It is useful not only for salvation but also for a man who wishes to live a happy life by rising above the inner conflicts and complexes. It is regrettable that the supreme science of leading a happy life has been wrongly confined to transcendental purposes, on the assumption that its benefits are not connected with the present life. That is a wrong notion. A man, however materially rich he may be, will sooner or later have to learn this science if he seeks real happiness and wants to save himself from destruction. The fear of atomic weapons can be cast off only if a man learns to live amicably and peacefully. We hope that the United Nations and the individuals guiding the destinies of mankind will make the teaching of self-discipline an essential part of the study prescribed for the builders of the new world.

INDRA CHANDRA SHASTRI

HORACE PLUNKETT BUILT THE ROAD

[Like the great champion of the International Co-operative Movement about whom he writes, **Mr. R. M. Fox,** our esteemed contributor, is Irish by birth, was educated at Oxford and approaches people and social problems alike in a truly humane spirit. We are happy to publish his affectionate tribute to Sir Horace Plunkett, whose birth centenary was commemorated in Dublin towards the close of last year.—ED.]

Sir Horace Plunkett was one of the most enigmatical figures in the Ireland of yesterday. For half a century he worked to popularize the co-operative idea and to raise the social condition of the mass of the Irish people. But, though he worked hard for economic and social betterment, he was never taken to the hearts of the people as the political and national leaders were. Always he was better known as an international leader of the Co-operative Movement—in Britain, America, India and China—than for his very real accomplishment at home. Partly this was because he lacked the gift of oratory and personal magnetism. His watchwords, "Better Farming, Better Business, Better Living," were severely practical but did not seem inspiring.

Yet his biggest handicap in reaching the people was that he belonged by birth and tradition to what was known in Ireland as the "Ascendancy." Baron Dunsany—his father—was one of an aristocratic landowning family with the blood of Danish and Norman conquerors in his veins. The head of the family was almost a feudal lord, dwelling in Dunsany Castle surrounded by his humble tenantry. Horace Plunkett was born on October 24th, 1854, at the country seat of his mother's people in the Gloucestershire Cotswolds. He was educated first at the famous English public school of Eton and then passed on to Oxford. It is hardly surprising after this that he eventually became a Unionist M.P.

Much later in life he saw the logic and justice of the movement for self-government in Ireland. When he did, he affirmed it with characteristic honesty, even though it meant that a sister, who still held bitter Unionist prejudices, never spoke to him again.

What is really surprising is that, as a young man at Oxford, he came under the influence of progressive thinkers such as John Ruskin and Arnold Toynbee who represented the humanitarian tendencies of the age. More to the point, perhaps, was his meeting with Edward Vansittart Neale and George Jacob Holyoake, pioneers of co-operative thought in Britain. They influenced him to such an extent that, when he left Oxford and returned to Ireland, he founded the Dunsany

Co-operative Society, consisting of tenants on his father's estate. Here he served behind the counter, doing up parcels of groceries for the old women in the little cabins, greatly to their embarrassment.

This was a very practical approach to Irish problems. But within two years it was found that the damp Irish climate had affected his lungs and he was compelled to go away for a spell of cattle ranching in Wyoming in America. His exile lasted some years. In the United States he became a close friend of Colonel Theodore Roosevelt, the President, who bore public testimony to the valuable advice he received from Plunkett concerning agricultural policy. But it was not until he returned to Ireland and took up the matter of co-operation in its relation to agriculture that he began to make real headway.

In Britain he took part in developing the co-operative movement, which he tried to extend to Ireland. He could not sway crowds or create mass enthusiasm. His method was to draft reports, to work out schemes and then to interest statesmen or social workers who held key positions in the practical possibilities. He worked on lines similar to those of Sidney and Beatrice Webb, who were, in fact, his close friends. Eventually, through his efforts, the Irish Agricultural Organization Society came into being. The biggest achievement of this body was the building up of a nation-wide Co-operative Creamery Movement. This was a gradual business of persuading Irish farmers that it was better for them to supply milk to their own creameries for butter-making than to sell it to private concerns. During the "troubles" in Ireland these creameries were often destroyed or burnt out. Plunkett pleaded for technical and financial assistance. When self-government was achieved he had his reward. The new Irish Government adopted the plan of the Irish Agricultural Organization Society and, with the financial backing of the State, a network of co-operative creameries was given control of the entire industry. This was the first piece of constructive nation-building undertaken by the new State.

While Sir Horace Plunkett did a great deal for agricultural co-operation he was by no means indifferent to the problems of the urban centres. He urged the building up of a distributive co-operative movement on the English or Scottish pattern. At that time one of the worst evils was the wide-spread credit system which resulted in the people paying extortionate prices for inferior goods. Workers on the land had little ready money and were the prey of "gombeen men" as the unscrupulous traders were called. He tried to arouse a feeling of public spirit and leadership among people of his own class but with very little success. George Moore has given us a vivid pen-picture of the man. He wrote:—

One evening at the end of a long summer's day, a lean man of medium height, courteous and dignified, clearly of the Protestant ascendancy, came forward through the dusk of the drawing-room—the lamps had just been lighted—to thank me for having accepted his invitation to dinner. I liked his well-designed oval face, his scanty beard and his eyes pleasantly grey and pleasantly perplexed. A long straight, well-formed nose divided the face, and a broad strip of forehead lay underneath the brown stubbly crop of hair that covered a small, round skull.

Moore went on to ridicule Plunkett for his solemn persistence. But it would have taken far more than ridicule to shake Horace Plunkett once he had made up his mind. All his life he suffered from ill health. This prevented him from serving on an Indian Industrial Commission to which he was invited in 1916. Later, in 1927, Indian friends urged him to go to India and present his ideas on co-operation to the Royal Commission on Agriculture. Health again prevented him but he wrote a comprehensive memorandum. In Dublin he founded the Co-operative Reference Library in The Plunkett House—which was presented to him for his services in 1908. This house became the headquarters of the Co-operative Movement and, in the library, ruddy-cheeked Irish farmers could be seen alongside brown-skinned Indian students reading the books which told of co-operative activities in many lands. This library was subsequently transferred to London.

Plunkett was an outstanding example of the triumph of mind over matter. He never allowed his wretchedly poor health to prevent him from doing what he wanted. When he was an old man—in his seventies—and a semi-invalid, he learnt to fly and piloted his own plane. He died on March 26, 1932. He was equally indomitable in the field of ideas, for he brought a constructive mind to bear on Irish problems when there was nothing but destruction and chaos, and so helped to create a social policy for both Ireland and the world.

The path which Sir Horace Plunkett followed began in his early days at Oxford when he listened to John Ruskin. In those days Ruskin persuaded a number of students to go out with him and build a road. Many years later when I arrived at Oxford as the holder of the National Co-operative Scholarship there were still faint traces of the Ruskin road to be seen on one of the hills near the city. But by this time there was a clearly marked path of co-operative endeavour, for Plunkett and his colleagues had done their work well.

R. M. Fox

THE NEW MATERIALISM

[**Miss Clare Cameron,** formerly Editor of the Buddhist journal *The Middle Way* and of the *Here and Now Quarterly*, anxiously analyzes the predicament of modern man and proposes the age-old remedy of non-attachment. Her new materialism is the golden mean between self-indulgence and extreme asceticism.—ED.]

It has long been the custom to decry materialism as the root of all evil, and perhaps never more so than now, when the *abuse* of it is so painfully evident. Yet it was once said to me that our troubles lie, not in materialism as such, but in too much of the wrong sort and too little of the right. I have pondered on that chance remark.

Perhaps ever since man fell into duality, into the creation of "the ten thousand things," there has been the conflict between the "good" and the "bad" in him, the split in the psyche, which is now perilously wide. There must be prolonged self-emptying ere he becomes as No-thing, and in the abyss itself finds Everything. We cannot throw ladders across that abyss, for there are no short-cuts to heaven. Yet the figure of modern man, inflated with power and torn from his roots as he soars towards the stars (now almost literally), is familiar to us. The predominance of mental illness, neuroses of all kinds, crime waves and the violence bred from fear and greed, are also evident enough. The unbalanced state of the world is reflected in and shared by the sensitive person. For all this we blame materialism, which is not a cause but an effect.

True, there are signs of a religious revival throughout the world. Under an intense spiritual radiation from the heavens (which, incidentally, is the cause of much inner and outer disturbance, even such as a healing medicine first causes within the physical body) there is a quickening in the souls of men and women. They are "called," and according to their capacity and in their degree are responding, even though the initial stages of that response are sometimes painful.

We may think we know all the lore of the spiritual life, having read widely and thought deeply and, in a sketchy sort of way, made tentative attempts to put our lives in order. Conscience is appeased. We have many virtues to our credit, are active in good works, members of progressive societies, and pay sincere lip-service to our particular creed. We see the beautiful country of the Future from our threshold. But are we really prepared to help create it?

It is so easy to deceive oneself, to eat of the Tree of Knowledge and imagine we are fed. Usually we have to allow much of it to be removed from us before we are fit to take, and even able to taste and appreciate, the simple Bread and

the living Water. We have to be shown, in hard experience, the wrong use of materialism. It includes greed for ideas, as well as for possessions; rushing in to do good where angels would not tread, thus piling confusion upon confusion; emotional and intellectual self-indulgence as well as physical; and, in many other ways, denying our own soul.

Having felt the call, or thinking we have, we tend to swing from one opposite to the other. Riches are evil; so we choose to be poor. We bind ourselves to a rigid self-imposed discipline. Self-indulgence is a sin; so we renounce the harmless and legitimate pleasures of life. These reactions are not only the heritage of our Puritan ancestry, but also the result of too literal an interpretation of the great scriptures of the world, and far too little genuine insight. The split in the psyche grows wider as we exchange one tension for another. The conflict remains, since all these fine resolutions are dictated by the little separate self.

Long ago the Buddha discovered that neither in asceticism nor in indulgence, neither in escape from the world nor in submergence in it, was enlightenment to be found. Attachment is the cause of all sorrow. Freedom is won by treading the Middle Way between extremes, without attachment. Neither possessions nor lack of them are wrong in themselves, but their abuse, which derives from our being bound to them through Craving and Ignorance. Lao Tze taught very much the same thing, when he spoke of the Tao which is everywhere, and which we may experience for ourselves once we relinquish our grasp upon the passing, ephemeral forms. The old man of Tao, even though he has scarcely a rag to his back, is always gay and laughing, because he is wholly free. There is no split in the psyche for him! Man cracks himself, through the tension of misunderstood cravings.

What has this to do with the New Materialism? Even at the ascetic extreme we still have our being on the surface of life, on the circumference, unwilling to accept and explore through shame and suffering to the centre where truth abides in fulness. For at the heart of every problem is the point of release. We suffer, yes—because we resist the marvellous transforming process towards liberation. How well we know that travail precedes rebirth! But do we live as if it were true?

Instead, we make frantic attempts to jump this split in the psyche, to close it, by means of courses on psychology, the study of religion and anguished prayer to a God we create in our own image. We kick up such a lot of dust because we are frustrated and unhappy. In this dust we cannot see. We are familiar with the various forms of escape, some of them very subtle. Yet the Hound of Heaven is forever at our

heels, and it is good that this should be so. The Beautiful Country of wholeness and peace and joy glimmers like a mirage before our longing eyes.

Yet the Buddha taught that even this longing for enlightenment was a form of craving. How deep this process of self-emptying goes! How patient we need to be while issues far down in consciousness rise up to be accepted, understood and adjusted! Even those from other lives arise at this time of spiritual urgency, when we are being prepared to take our part in the New Materialism.

The old order passes, giving place to the new. We want it to come quickly. Like children, we want it *now*—our sort of "now," not God's. Our "now" is born of ignorance, the temporal order and duality. Let it go!

At last, we are driven from the circumference to the centre, sometimes in despair, and we are as quiet as the earth in winter. Yet, as in the earth, much is happening in the soul during our winters of discontent, when they are accepted and used.

I believe it is from *this* soil to which all the leaves of the old order have fallen, both in us and the world, that the New Materialism will spring, in the heavenly time and the heavenly way.

Can we visualize a world in which there will be no competition, but men and women working together in love and unity of purpose because they are united in the love of God which reveals that purpose and, flowing through them, informs the heart, the brain and the hand? Can we see the Light breaking over the earth, as the shadows cast by man's abuse dissolve, when exploitation of the land, animals and peoples is no more? Can we imagine the recovery of health and freedom and joy, since it has been said that disease is the result of the inhibition of the soul's powers?

The choice is in our own hands. The Kingdom of Heaven is within, potential in time as it is ever-present in eternity. And the Kingdom will come when we take our greedy, grubby hands off it, cease trying to bring it in *our* own way, and let the Supreme Creator educate us in the laws of true being.

If there are only a few as yet who are crossing the threshold, yet they serve to map out the Beautiful Country, and to radiate the first beams of its sunshine. Not by words, not by deeds, but by what we are shall we quicken others to be aware of their lack, their need, and how they may be healed and fulfilled. Then the Tree of Knowledge is seen for what it is, and the Tree of Life begins to put forth its leaves for the healing of the nations.

Having passed through the cleansing fires of earthly experience, and realizing his destiny, Man begins to awaken into the new Adam.

CLARE CAMERON

MESSAGES RECEIVED FOR THE SILVER JUBILEE OF "THE ARYAN PATH"

I.—"A FORUM FOR THINKERS THE WORLD OVER"

By A. J. Arberry

In a world haunted by fear and torn by dissension and mutual suspicion, one of the few hopeful signs for the future is the growing spirit of tolerance and understanding manifested by religious men and women of all creeds and lands. The Aryan Path has for many years done most meritorious and valuable work in providing a forum for thinkers the world over who have sought earnestly to promote the cause of universal peace and reconciliation through the impartial study of the great religions. Through its columns the voices of the great saints, mystics and reformers of the past speak again in this distressful age. It is a privilege to offer, on the occasion of its Silver Jubilee, my warmest thanks and congratulations to The Aryan Path for all that has been accomplished so far, and to wish it long life to continue its noble work in the future.

A. J. Arberry

II.—"I ONLY WISH 'THE ARYAN PATH' CAME OUT EVERY WEEK"

By Arthur Waley

I think the best message I can send is to say I only wish The Aryan Path came out every week instead of every month.

Arthur Waley

III.—"FOR BETTER UNDERSTANDING BETWEEN EAST AND WEST"

By L. A. G. Strong

I wish The Aryan Path the continued success which it deserves in working for better understanding between East and West.

L. A. G. Strong

IV.—"FINE SERVICE FOR THE FUTURE OF HUMANITY"

By John S. Hoyland

In this present most critical condition of international relations any agency, such as The Aryan Path, which stands for reasoned and sympathetic understanding of international problems is doing fine service for the future of humanity.

John S. Hoyland

V.—"THE QUEST FOR TRUTH AND THE ADVANCEMENT OF GOODWILL"

By George Godwin

For 25 years it has been the aim of The Aryan Path to offer the hospitality of its columns to writers presenting many points of view on religious, philosophical, ethical, political, and social themes. The policy has been to have no policy other than the quest for truth and the advancement of goodwill and mutual forbearance and understanding among all men in a world now tormented by fear and divided by confusion.

All honour, then, to those who have so far guided with wisdom this enlightened Review. Long may it continue as a free forum for writers of whatsoever race and creed and politics when such are united by the common aspiration for the brotherhood of man and the federation of the world.

George Godwin

VI.—"OPENING BLINDED EYES"

By Stella Gibbons

I am honoured at the invitation to send a message for the Silver Jubilee Year of The Aryan Path. Your magazine's work will surely become increasingly important and worth while as time goes on, and the world begins to realize that the truth is spiritual, not scientific (or rather, that spiritual truth embraces scientific truth and transcends it). I am sure that The Aryan Path has done already much quiet, good work in opening blinded eyes and setting on the right Path feet that were wandering. To me it is refreshing to read a magazine that prefers humility, contentment and joy to ambition, greed and restlessness.

Stella Gibbons

VII.—"MAKES QUIETNESS QUIETER AND INSIDE SELF-RETIREMENT DEEPER"

By J. M. Ganguli

The Jubilee celebration of this journal is different from usual celebrations, for it makes quietness quieter and inside self-retirement deeper. The occasion takes the mind back to a line somewhere or to a paragraph elsewhere on the pages of its issues which had stung the mind to alertness or had calmed down a tumult inside that was upsetting judgment or clouding discernment.

What particularly interests me in The Aryan Path is its welcoming gesture to out-of-the-way personal thoughts of an individual as distinguished from some mere academic presentation of common subjects of study or discussion. One's own personal thought-currents and one's own quiet reflections on physical, psychological or spiritual experiences are far more interesting and provocative—to me at least—than writing of the above sort. To know how an individual's mind is pulsating; to be stirred by the novelty and queerness of someone's thoughts and imagination; to be stimulated by the strangeness of one's mental restlessness—I look to The Aryan Path rather than to other journals. And to me, therefore, it seems that The Aryan Path is serving the purpose, which all thoughtful journals are supposed to have, far more than the others.

I do not know of any Path and even if I did could I deflect myself from mine into it? But I feel an urge rising from somewhere within, which looks for things below our floor-carpet and beyond our conventional life's horizon. And how many stray thoughts which come from different corners into the pages of The Aryan Path, like flying fire-flies, light my quest!

Let The Aryan Path live and live on.

J. M. Ganguli

VIII.—"DISPELLING STAGNATION AND PURIFYING THOUGHT"

By R. M. Fox

It is with pleasure I send this greeting to The Aryan Path on the occasion of its Silver Jubilee, for never was its message and attitude needed more than at the present period of world tension.

We hear a great deal about the need for "co-existence," yet, in my view, The Aryan Path has always stood for something even better, the close interrelation of the best thought of the East and the West. It is a beacon light which has shone through the years with a clear glow.

When he edited *The Irish Statesman* in Dublin, "A.E." used to tell me that his purpose was to encourage thought on all sides. His journal was an electric fan stimulating mental activity. I see

THE ARYAN PATH as a similar instrument, dispelling stagnation and purifying thought on an international level.

Through the years I have noted that while different points of view gain clear expression, there is no place for prejudice, irritation or anger. Everything is judged by the noble qualities of heart and mind.

To have kept this path of light open between the East and the West is no small achievement and I congratulate the Editor upon it. Many years ago when in prison, as an anti-militarist, I wrote some verses of which I remember one:—

> Ages after we crumble and fall,
> Each breaking his puny lance,
> Life will triumphantly sound its call
> Bidding the world—Advance!

I am confident that this call will be sounded in the future, as in the past, by THE ARYAN PATH.

R. M. Fox

IX.—"A BOND BETWEEN BRITISH AND INDIAN WRITERS"

By JOHN STEWART COLLIS

I have had the pleasure of writing for THE ARYAN PATH off and on for some 20 years, and perhaps I may be allowed to say in passing that among other courtesies which I have received I have not come across a single misprint nor ever been subjected to the slightest editorial alteration—rather nice. The Editor has been kind enough to invite me to contribute a Message on the occasion of this Silver Jubilee. Well, a Message in any heavy sense is rather beyond me. I feel more inclined to express the hope that I have made a few friends in India. It has always seemed to me a wonderful thing that we in England can communicate directly in our own tongue with Indians, as if our language were theirs—a privilege denied to any other European nation. THE ARYAN PATH is the proof of this and if the articles were unsigned it would not be easy to tell whether they were written by British or Indian writers. This makes something of a bond between us.

As I say, I have no message, but I received one the other day—from an Indian. The opening of the atom is really an extraordinary achievement. To discover, first that the earth is full of invisible little boxes, and then to be able to open them and let genii out of the bottle more powerful than thousands of tons of coal-power, is a fairy tale to end all fairy tales. That Man could do this and then immediately proceed to use this power to protect himself *from himself* is an irony not yet possible to take in. Now and then a *cri de cœur* goes up about this, but it falls, not on deaf, but on deafened ears. But the other day when Pandit Nehru was over here he was asked in the course of a pleasing interview if India intended to make atom or hydrogen bombs. Mr. Nehru smiled. "We wouldn't know what to do with the

blessed things," he said. We have got them over here and we go on making them, but we don't know what to do about them. It strikes me that if we suddenly said, "We don't know what to do with the blessed things," and dropped the lot into the ocean, that action might release such an amount of spiritual energy throughout the world, it might let such another kind of genii out of the bottle, that there would be consternation in the Kremlin. Pandit Nehru's quiet little remark, since it was not shouted, made an easy penetration into my mind and dwelt with me so long and so happily that I would like to send it back from London to India with my kind regards to the nation whose leader uttered it.

JOHN STEWART COLLIS

X.—"A JEWEL IN THE LITERATURE OF THE EAST AND THE WEST"

By L. DELGADO

What a 25 years these have been! Within their compass we have had poverty in the midst of plenty, mass unemployment at one time and feverish activity at others, a catastrophic world war that left embittered relations between allies, the awakening of the East—and Hiroshima. And at the end of this period, a mixture of grandeur and pettiness, we witness the transition of the old world, with its traditional forms of power, into the new world of atomic energy.

These years are probably the most important in our world's history, and to India they are of particular significance. For over a century communications have been drawing the world together: in the last few years inventions in this field—particularly that of jet propulsion—have so increased the speed of travel that no part of the world is more than a few days away from any other part. These words, printed in Bangalore, may be read in London almost before the ink is dry. This development in transport has had inevitable consequences. In the economic field the old self-sufficing areas separated by distance from other similar areas have merged into one whole, so that the world has become a single economic unit. The result is that events in any part of the globe are felt immediately in every other part. A war in Korea, which would have been a purely local affair not so very long ago, now has world-wide repercussions—as any peasant in any inaccessible part of the world could tell. It follows from this—and this is very important to the East—that poverty anywhere is a threat to prosperity everywhere, a thought that world statesmen should bear constantly in mind.

In the world of ideas the change has been no less revolutionary in the last quarter of our century. As everyone knows, the radio has reinforced the power of the printed word, though it has not replaced it, for books remain the fountainhead of knowledge. The radio has, however, given a new power to political ideas because it can reach the masses in a way that the printed word

cannot. In the Western world there is hardly a person who cannot read and write. Modern education has made considerable progress in the East during the period under review, especially in India, but much, alas, remains to be done. In this connection, science, even in an elementary form, must be introduced at the appropriate stage in order to inculcate the practice of scientific reasoning (which, by the way, is just as necessary in the West). With this intellectual equipment, we are not ready to swallow anything that we hear or read: we are able to reason things out for ourselves, and not believe that the earth is flat or its political equivalent. Nothing but good can flow from a sound system of universal education. Ignorance is the root of most evil; among the institutions that India will then wish to discard is the corrupt caste system, reprehensible from all points of view, social, economic, and spiritual. India is predominantly agricultural, but increasing industrialization will bring its own problems; an enlightened population will realize that the interests of labour and capital are identical and not antagonistic as they are thought to be by the masses everywhere. We are now on the threshold of the atomic age with all its promises and all its dangers: its future is in the hands of mankind.

India has more and more come to share the knowledge of the West. Better methods of farming and the control of plant pests have increased the yield of the soil, though it is still pitifully low. Irrigation on a large scale has brought fresh areas into cultivation, while hygiene and medical science are transforming the country and will result in a nation of vigorous, healthy and mentally alert citizens. Women everywhere have become emancipated, not least in India, where some occupy the highest positions. It is within the period that we are discussing that India gained her independence, so that she has been able without any prompting to integrate these developments into her own culture.

We could all go on adding to the blessings of civilization. All this is common knowledge, but it is not without its dangers, and these dangers are not easily perceived. The railway, the motor-car, the airplane, and the telegraph have knit the world into one whole, but they have brought war to our doorstep—wars can no longer be localized. To be able to read means not only that we can improve our knowledge: we can also poison our minds. The press and radio do much more than merely entertain and inform us: by innuendo or by taking phrases out of their context they can completely misinform and beguile us. How often have we heard over the radio the voices of politicians quivering with indignation over some imaginary wrong, and we know that mere inflexion of the voice can alter the meaning of a phrase!

Even the gaining of independence has not been an unqualified blessing, for it has meant the partition of the country. The Indian subcontinent is one economic unit. It is the height of folly to place artificial barriers between the productive and the manufacturing processes, as occurs in the case of jute, simply because a political frontier was drawn overnight: it cannot be right for one area to deny the other the use of

rivers on which both relied before partition; and there have been unfortunate quarrels between the partners unworthy of the culture of the two peoples.

The assiduous reader of this magazine will have realized by now that all these topics, and many more, have been discussed in these pages. The factor that makes this publication a jewel in the literature of the East and of the West is that the most controversial subjects (and it is nothing if not diverse in opinion) are dealt with dispassionately in a world where the claims of different brands of religion, of politics, and of philosophies in general are advanced stridently. In these pages we find calm: if we are asked to subscribe to any particular belief we are persuaded and not bludgeoned into it. This review is hesitant to advance any doctrine too aggressively (for it might well be mistaken), an attitude that we would wish many world leaders to follow.

Our wish for THE ARYAN PATH, then, is that it should continue along this path towards the truth, blending the cultures of the East and the West, for there is much that is common to both. In this way, the East will be the complement of the West not only economically but culturally as well.

L. DELGADO

OUR THANKS, OUR FAITH AND OUR HOPE

This only is charity, to do all, all that we can.

—JOHN DONNE

In all rejoicings and celebrations there happily comes a time for thanksgiving. During the last few months several friendly contributors and well-wishers have sent messages of appreciation of the aims and attempts of THE ARYAN PATH during the last quarter of a century. To all these messengers of good will we give our grateful thanks. Their praises have been generous and encouraging. The warmth of their support will be, during the coming years, a continual source of inspiration and strength.

The world in which we live must seem to the eye of the spirit to be a veritable wilderness; the blind lead the blind and we are on the verge of a "war of all against all." Ignorance breeds fear, vanity feeds upon false notions, egotism seeks endless escape-devices. There is loneliness in the crowd and desolation in the countryside. Divisions abound on all sides, and yet, most men either revel in this fact or refuse to accept its reality. Some strive to achieve simple verbal syntheses—agreement over little details or the acceptance of grand tabloid philosophies. Others pronounce canons of conformity, pertaining to religious or scientific or political matters. But neither angular nor rounded views can produce the contentment and the peace and the wholeness that are to be found at the still centre of the wheel of ceaseless change, the logos in the cosmos, the god in man.

In the closing chapter of the *Bhagavad-Gita*, Sri Krishna distinguishes between three types of knowledge:—

> Know that the wisdom which perceives in all nature one single principle, indivisible and incorruptible, not separate in the separate objects seen, is of the *sattva* quality. The knowledge which perceives different and manifold principles as present in the world of created beings pertains to *rajas*, the quality of passion. But that knowledge, wholly without value, which is mean, attached to one object alone as if it were the whole, which does not see the true cause of existence, is of the nature of *tamas*, indifferent and dark.

Arising out of this significant classification are three worthy aims which THE ARYAN PATH will hopefully continue to subserve as well as it can. It will endeavour to point to the limitations of partial philosophies, the futility of mere cleverness, the insufficiency of non-evaluative knowledge. It will do this not by propaganda or precept but by the force of example; it will keep its pages ever open to intelligent, creative and purposeful writing. Secondly, this journal will always be a forum for the free expression of a variety of views regarding the world around us. Differences and conflicts in the realms of thought, feeling and action will be neither denied nor stressed but considered with sympathy and understanding on the basis of a brotherhood that is deeper than the externals and beliefs which divide man from man. Bigotry and narrow-mindedness will not be allowed to find a corner in our columns. Writers of any known creed or none are welcome to express their convictions and elaborate their ideas in terms of Eastern or Western schools of thought, ancient or modern knowledge, current orthodoxy or heresy, gnosis or agnosticism, reason or experience. Finally, this journal will continually hark back to the *Philosophia Perennis*, the accumulated wisdom of the ages, the testimony of the integral visions of all the great poets and prophets who have sensed the unity of the universe and the oneness of mankind.

We appeal to all our contributors and subscribers to help THE ARYAN PATH to contact an ever widening world of writers and readers so that its influence may be enriched and made more effective. Like Browning's Rabbi, may we never cease to hope that "the best is yet to be!"

THESE ARE MY CHILDREN ALSO

These are my children also,
  The grass, the trees and the flowers—
Growing in Nature's nursery,
  Fed by the sun and the showers.
Blooming in fields and by rivers,
  On mountains and on the plain,
Orchards of fruit in plenty,
  And fields of the golden grain.

Forests of stately timber,
  —Spring and Summer and Fall—
Harvests of fruit in season,
  My love is for each and all.
These are my children also—
  Waste neither fruit nor flower,
Each is born for a reason—
  Grant each his little hour.

—HESPER LE GALLIENE HUTCHINSON

NEW BOOKS AND OLD

ATTITUDES TO THE BIBLE*

In the course of his libel suit against *The Chicago Tribune* Mr. Henry Ford is reported to have said, "History is bunk." Now another distinguished American automobile engineer seems to want to say the same thing about the Bible. But whereas Mr. Ford limited his indictment to the single succinct and pungent statement in the witness box, Mr. Gagnier has elaborated his thesis in a large volume of nearly 700 large pages.

It is not easy for one whose inner life has been nourished on the Bible from early days and whose adult life has been given to its study and exposition, to treat this book objectively. In the course of the argument practically every stricture and criticism passed on the Bible down the centuries has been repeated and embellished. No notice has been taken of any one of the many competent answers which have been given to the charges and the author seems to have been singularly unfortunate in his contacts with those who use and cherish the Bible. One gets the impression that Mr. Gagnier has met only fundamentalists of the worst type on the one hand, and priest-ridden simpletons on the other. There is no sign at all of his contact with the men—or their writings—who command general assent in the Christian world at large. One cannot but feel sorry that the transmission to this energetic and gifted man has been through such limited channels.

For there can be no doubt about Mr. Gagnier's zeal, and, indeed, sincerity. It is the zeal and sincerity characteristic, for example, of Tom Paine and Ralph Ingersoll, from whom quotations are used with approval as the text of the vigorously written Foreword. Herein is set out the purpose of the "analytical adventure," as the author styles his task. He concludes:—

> And so withal, subscribing in no sense to any mere fashionable hostility to religious faith, but frankly, being unavoidably biased after a great deal of study, we side with the freer rationalists and positivists and, affectionately toying with agnosticism for sound reasons in a somewhat enlightened age, do submit our reverential contribution in refutation for whatever it may be worth as a stimulant if no more, begging studious indulgence from more impartial minds because of the avowed constructive intent. After all, one's fervent humanitarian intentions must weigh far beyond mere acts of futility. Primarily *we crave universal self-conscious freedom for the human spirit*; man definitely being the measure of all things.

It may be remarked, in passing, that this quotation is a fair sample of the style in which the whole book is written. This goes far to shatter one of the reviewer's cherished illusions, that one who has made a constant study of the King James' Version must necessarily gain the command of simple fluent English style. However, that is a small thing compared with the main burden of the argument, which would find freedom for the human spirit by an almost wholly destructive attack on sacred writings in which countless generations have found the truth that makes them free.

We do not deny that many have used the Bible wrongly. We do not deny the many horrid facts which Mr. Gagnier has assiduously extracted from

---

* *Adventure in Analysis.* By Edmund Wood Gagnier. (Philosophical Library, New York. 696 pp. 1954. $7.50)

the early chapters of the Bible. We believe, however, that there is a way to use it rightly and a way of making sense of the many apparent contradictions and crudities. It would seem that the idea of progressive revelation has never been communicated to the author. As a motor engineer he doubtless knows that his own craft derives from the day when primitive man used logs to move heavy objects from one place to another. He does not judge the science of locomotion from this fact but from the bright and shining vehicles to the development of which he has himself made notable contributions. He remembers, moreover, that in the progress from log to limousine there have been creative moments when the old was done away with in the light of new discovery, as when the wheel was invented and the principle of internal combustion came to light. He may even be prepared to admit that, in the course of history, seeking man has been endued with a power not his own from the beyond. It would seem difficult to explain the march of progress otherwise. Nor is it irrelevant to the total theme to point out that man's progress has been bedevilled so that, in one day, he has won power over everything but himself; is able to do everything but use what he makes rightly.

So in the Bible, as the record of God's dealings with man, and of man's obedience and denial, exemplified in the story of one small nation, we can trace progress in which what was seen to be right and good at one stage is successively modified, enlarged, rejected in the light of new apprehensions of truth. We read the Bible not in the half-light of the early crudities and gropings but in the fuller light which came with the Prophets and, in the end, with Jesus. This method of reading, which disposes of many of the author's criticisms, seems wholly to have escaped him. Allow what you will to the difficulties and problems—and they are many—a great fact emerges. A nation, small and insignificant in the eyes of the world, grows up believing in a divine mission and a great future. The hope is associated with one who shall come, through whom Israel's destiny will be fulfilled. The long expectation, couched in many and varying terms, not all of permanent value, and sometimes selfishly nationalistic, is met, in the end, by One who fulfils the truest ideals of His people and who has been hailed by many in all nations, as their and the world's hope. It is in this sequence of hope and fulfilment that we read the Bible as recording the progressive revelation of God's purpose —a purpose still being fulfilled, despite the refusal and hostility of men, as new light breaks from the Book.

There is a revealing note on the end papers which says that Mr. Gagnier challenges the idea that the Bible is "a panacea for world-wide ills." By what authority is this adopted as a definition of the Church's attitude to the Church's book? If the author believes that Christians regard the Bible as a collection of nostrums to be applied at need, as each situation arises, he has been grossly misled. This strengthens the conviction that the real attack is not on the Bible but on some Bible readers. The author very properly questions some wrong opinions, and notes their evil effects. But, identifying wrong definitions with the Bible, he goes on to reject it for being wrong.

We suggest that he take King James' edition, which he values for its literary quality, and read it again simply as the record of God's dealings, over many years, with one nation; and of its reaction to and against Him. Is it not possible to agree that here may be the clue to the understanding of the life and destiny of all nations and individuals? Here is the story of the acts of God on one field of His own choosing. In these acts, culminating in the sending of His Son, the character of God is revealed. We learn who He is through what He does. That, for example, which we see at Calvary is the

supremely characteristic act of God, revealing the constant nature behind. In this moment of time we see the heart of the Eternal. It is from the following of this dominant clue that the Bible reader learns of that lore of God which, because it is the mind of the Maker, is the great motive and principle of the true life of the men He has made to be His sons. In some such way, Mr. Gagnier may yet find *in* the Bible those values and freedoms which he so rightly desires.

MARCUS WARD

Simone Weil. By E. W. F. TOMLIN. (Bowes and Bowes, Cambridge. 64 pp. 1954. 6*s*.) Received through the courtesy of the British Council, London.

Simone Weil, a French Jewess, died on August 24th, 1943, in an English sanatorium at the age of 34. During her all too short life—a life that was knotted with self-forged difficulties of all kinds—she taught at a girls' Lycée at Le Puy, served as a manual labourer in the Renault Works, joined the Republicans during the Spanish Civil War, became a farm labourer under M. Gustave Thibon, reached London in 1942, worked at the Free French headquarters and composed *The Need for Roots* as a singular blueprint for France's future. These were the outer expressions of her experiments in living, and, as she gained continually in experience, she was enabled to temper her mind and soul, but the physical instrument ultimately broke down under the strain. She voluntarily restricted herself to the French wartime rations of food even in England, because her French countrymen had no more to eat, and this systematic underfeeding coupled with the stress of her inner life brought about her early death.

These few facts of Simone's outer life have to be read, not in isolation, but in relation to the facts of her inner life. Simone was no ordinary child, and this extraordinariness persisted throughout her life. She wished to penetrate through appearance and touch Reality. Appearance took the form of dualities like pain and pleasure, success and failure, labour and leisure: but what lay beyond these? How was one to tear the veil of appearance? Simone turned to Plato, to the *Gita*, to Christ: but she was determined to be outside the Church, even when she knew that her soul had found peace in Christ. She combined stern intellectual dissent with deep spiritual assent: but why? Was she guided by the angel integrity—or rather by the little demon of pride?

Simone was, besides, a mystic who was privileged from time to time to break the bonds of our Euclidean world and possess Reality with her steel-bright love. Her writings—notably *Gravity and Grace* and *Waiting on God*—contain germinal ideas that may well be organized into an elementary grammar of mysticism. Only Love can knock at the barred doors of Reality and gain easy entrance. The soul that chooses the Infinite has, in fact, been already chosen by the Infinite. The hunger of the soul is invariably assuaged by the downpour of Grace from above. Nay, more: the Hound of Heaven is after the fleeing soul, and must—sooner rather than later—overtake and overwhelm the truant soul. Simone's view of the nature of evil and the means she outlines for overcoming it, although riddled with paradoxes and seeming contradictions, are profoundly suggestive. The inner world is filled with ego-stuff which resists the entry of Grace. A pure void or *shunya* has to be created before Grace can stream into the parched tablelands of the heart. Reason has once been man's helper; now he needs to race beyond reason. Mechanism and reason must themselves pave the way for the next stage in our advance. Simone was evidently influenced by Hindu philos-

ophy in her explanation of the creation of the world and of the problem of affliction. Patience and humility are the main virtues to be cultivated so that the Light, when it comes, may be recognized and its work of transmutation facilitated.

Simone is many things to many people: a social prophet, a modern Joan of Arc, a pilgrim of Eternity. Her uncompromising integrity would allow her neither to cut her affiliations with the spiritual world nor to turn away from the categorical imperatives of the material world. She saw them as two worlds, yet knew that Reality exceeded their sum. It may be said of her, as of other mystics, that she came to fulfil, not to destroy, to build the arcs of integral understanding, not to drive in the wedges of separative half-knowledge. Mr. Tomlin's little monograph, which is lighted throughout by understanding and insight, will send its readers to Simone's own writings.

K. R. Srinivasa Iyengar

New World Writing. Sixth Mentor Selection. (New American Library of World Literature, Inc., New York. 307 pp. 1954. 50 cents)

Evidently this unique experiment in literary journalism has come to stay. Like the earlier numbers, the sixth Mentor Selection too is marked by diversity as well as solidity. There is a faint international slant, of course, but the main bulk is the work of American writers. Poetry, drama, fiction, criticism, self-sufficient extracts from forthcoming books—here we have striking variety coupled with richness, knowledge in league with wisdom.

"The Wrecker" is a play in one scene that ends with the discovery: "... the best way to preserve the marriage is to destroy the home"! "Happy as Larry" by Donagh MacDonagh, a Dublin judge, is a verse play—perhaps a modern morality rather than a play. The octosyllabic verse gives an easy lilt to the dialogue, quite in keeping with the vicissitudes of the emotional drama. Lee Anderson's "The Floating World" is a modernist poem in the early Eliot manner, but lacks bite and concentration; the literary echoes jostle and confuse, instead of coalescing into a harmony.

The section "Eight Contemporary Japanese Poets" effects a first introduction to the "five-headed dragon" that is modern Japanese poetry, and we are informed by the introducer that its "greatest hope lies in the very young poets, aged about twenty." From the examples given here we can infer that modern Japanese poets can still achieve, if they want, the brevity, force, grace and finish of the great masters of the past.

Of the essays in fiction, John Wain's "Remember Stop Milk" handles the familiar theme of a man contemplating suicide, but the touch is capriciously light, and one really wants to know what happens next. The extracts from Mahamut Makal's *Our Village* unveil some aspects of peasant life in Turkey, and are preceded by Nermin Menemencioglu's appreciative note on Makal. Among the critical essays are Farrell's "Dr. Mencken: Criticus Americanus," Palmer's "Modern Dance—Divertissement into Art," and Whatmough's "One Use of Language: Literature." Altogether, a promising "adventure in modern reading," as the cover page describes it!

K. R. Srinivasa Iyengar

Studies in Indian Literary History. Vols. I and II. By P. K. GODE. (Singhi Jain Series, Nos. 37, 38. Singhi Jain Shastra Sikshapith, Bharatiya Vidya Bhavan, Bombay. Vol. I: xxv+546 pp. 1953. Vol. II: xx+543 pp. 1954. Rs. 20/- each)

It is indeed marvellous that despite his onerous duties as the administrative head of the Bhandarkar Oriental Research Institute, where, in addition, he is in charge of the Government Collection of over 25,000 MSS., Dr. P. K. Gode should have found time to publish about 450 first-rate original research papers, which it would be very difficult, if not altogether impossible, for a scholar to accomplish even with full-time research. His constant and intelligent handling of MSS. and other source material has almost invested Dr. Gode with a sixth sense for spotting new points, discoveries or errors in hitherto accepted conclusions, and riddles unravel themselves before his penetrating search. Being almost a pioneer, he has navigated on an uncharted ocean of material, and his inspiring example has stimulated many a young scholar. His vast reading and thorough grasp of the different aspects of several problems suggest correlations which it would be hard for any other scholar without the requisite background to achieve.

Dr. Gode's observations stand in no danger of being dislodged by further researches as he never exceeds his facts in his conclusions. Further discoveries may, at the most, suggest more precise dates for the works or authors than those proposed by him, and they will ever be welcome to him. He modestly describes his papers as providing "an index-finger to the varied sources of historical research that still await exploitation and critical investigation." His studies in literary history have been "designed as stepping stones to a monumental history of Indian literature. . . ." In the literary history of India, Dr. Gode's researches have fixed many chronological points where earlier there was a chaos of surmises.

As Dr. Gode's valuable papers hitherto lay scattered in several Oriental journals, commemoration volumes, proceedings of conferences, etc., which one could hardly hope to find in a single library, it was a good idea to present them in book form for facility of easy reference, and Acharya Jina Vijaya Muni and the Bharatiya Vidya Bhavan deserve the thanks of all students of Indology for the two volumes before us. Together they contain 132 articles on a variety of subjects, literary and cultural, such as the dates and works of several authors, cosmetics and perfumery, yoga, medicine, dietetics, etc. The broad principle followed is that Volume I contains articles on authors and works with dates ranging between A.D. 500 and 1300, while for Volume II the period is A.D. 1200-1800.

It would be impossible in a short review even to refer to all the important papers. If the reviewer were to pick up half a dozen papers that appeal to him, his choice would fall on the following: "Akasabhairava Kalpa" (Vol. II, No. 17); the one on Apadeva and his namesake (Vol. II, No. 7); "The Bhagavadgita in the pre-Samkaracarya Jain Sources" (Vol. I, No. 2); "Historical Background of the Cimani-carita" (Vol. II, No. 41); "Lolimbaraja and His Works" (Vol. II, No. 14); "New Light on the Chronology of the Commentators of the Mahabharata" (Vol. I, No. 59); and "The Uddiyana Bandha of Hatha-Yoga" (Vol. I, No. 56).

To students of Indology even a glance at the Index will show a number of important books—some of them possibly unknown to them—which constitute the main tools of research in their subject and will help them in their studies. Some of the papers invite attention to important MSS. deserving publication for which all relevant reference material is ready to hand. It is necessary that every Indological library should go in for these volumes for the benefit of

the growing number of keen scholars of Indology. The P. K. Gode Publication Committee has undertaken the publication of some more of Dr. Gode's papers, and the third volume of studies in Indian Literary History is expected to see the light of day soon. It is hoped that the remaining articles of Dr. Gode will also appear in book form.

We hope that Dr. Gode will be spared long to continue his researches and to guide and inspire the younger generation.

A. D. PUSALKER

The Fundamental Unity of India. By RADHA KUMUD MOOKERJI. (Bhavan's Book University. Bharatiya Vidya Bhavan, Bombay. 122 pp. 1954. Re. 1/12)

The reissue of this brochure in the Book University Series of the Bharatiya Vidya Bhavan is a distinct act of national service. The introduction written to the original London edition by Ramsay MacDonald is fittingly reproduced. MacDonald saw that India was no mere geographical expression but a nation with a soul, which had evolved through the ages a lofty form of spiritual culture.

Dr. Mookerji shows in this little book how even in the Vedas we find evidence of the *rishis* having arrived at a clear consciousness of the unity of their homeland from the river Kabul to the Ganges. It extended to the south in the time of the epics and the Puranas. From Mauryan times, the country as a whole from the seas to the Himalayas came to be visualized. Geographical unity was made the basis of political unity in the dynamic idea of the *chakravarti.* The names of the mountains, rivers and holy cities were included in the daily devotions of the common people, so that the land came to be fused with their higher life in a spiritual nationalism.

Today, as the author points out in his Introduction to this edition, we have to preserve and extend this consciousness of unity to all citizens, and beyond India to the whole globe as the home of man.

M. A. VENKATA RAO

The Call of the Vedas. By ABINASH CHANDRA BOSE. (Bhavan's Book University. Bharatiya Vidya Bhavan, Bombay. 278 pp. 1954. Re. 1/12)

Dr. Bose's anthology has many obvious merits: it is well selected; it avoids controversy; the commentary is rarely obtrusive or prolix; the translations subjoined to the verses, though based on long study of Western and Indian scholars, are lucid and free from cumbrous, academic precision.

But deeper than all these is the charm of the bold faith in poetic apprehension with which Dr. Bose turns his inner ear to these solemn and lovely utterances. He writes:—

> Vedic poetry came out of a joyous and radiant spirit, overflowing with love of life and energy for action, and looking up with serene faith to the Divinity for support and inspiration.

To the anthropological, sociological and philological study of the Vedas, naturally, Dr. Bose assigns (in his Introduction) a limited value. He does not forget, however, the social value of the Vedic insight into the nature of life. Its appreciation of the world's beauty, its sense of the divinity immanent in that beauty, produced an ethic of spontaneous purity, based on the exaltation of consciousness in contemplation, free from the strains and stresses of sin and repentance. The commentary often pauses to point out where a profound social principle rises above and sometimes even flatly contradicts the practice of our degenerate days.

R. P. S.

Neem Bakayan. By RAMESH BEDI. Hindi. (Himalaya Herbal Institute, Gurukula Kangri, Hardwar. 144 pp. 1954. Re. 1/12)

This new monograph in the Indian Materia Medica series, planned by the author, years ago, deals with two medicinal plants: *neem* (*melia azadirachta Linn.*) and *bakayan* (*melia azadirach Linn.*). Like its predecessors it is encyclopædic in information regarding the history of the plants in question and the proper methods to collect and preserve them as well as to use them in suitable prescriptions for curing several bodily diseases and building up health. As such, the monograph will be appreciated not only by the professional physician but also by the general public. Its outstanding virtue is its scientific treatment of the subject, which presupposes vast study on the part of the writer. It can also serve as a handy household doctor.

M. G.

Reality at Dawn. By RAM CHANDRA. (Shri Ram Chandra Mission, Shahjahanpur, U.P., India. 139 pp. 1954. Re. 1/8)

The author undervalues both knowledge and strong effort, fancying that a Guru will "push" one over the rough spots and that the Path of Raja Yoga can be made "smooth and easy . . . to all and sundry." These are grave misconceptions, for an Adept must *become* such by his own strenuous efforts, he cannot be made; of all thinkable undertakings that of becoming a true Raja Yogi must necessarily be the most difficult, as stated by those who have achieved it.

It is true that "what man has done man can do," but the rules are age-old and inexorable; no one who would attempt the great adventure should be left in ignorance of this lest he mistake the "will-o'-the-wisp of the psychic senses for the reflex of the great spiritual Light."

E. P. T.

The Village. By MULK RAJ ANAND. (Kutub Publishers, Ltd., Bombay. 269 pp. 1954. Rs. 3/12)

Mulk Raj Anand's novel, *The Village*, was deservedly popular when it was first published in 1939. The present edition is an Indian reprint, with a symbolic elephant-and-lotus jacket design which will henceforth appear on Shri Anand's works.

The Village is a charming piece of writing, alive and faithful. The story takes us back to pre-war days, when village life, in the Punjab as elsewhere, was full of tender simplicity and calm beauty. Shri Anand knows his background well and his descriptions of both village and barrack life are clear and true, as they spring from his own experience. The characters of the Sikh family, who play the principal part in the story, are intensely human. Some of the minor characters may appear to be rather stereotyped, but the sincerity and steadfastness of Baba Nihal Singh, the venerable patriarch, will carry a deep spiritual message to the readers.

Shri Anand deserves compliments for having taken the trouble to resurrect in his book a pattern of life which has vanished, perhaps for ever, from this secular state. His descriptions have a lilting movement and a poetic quality.

DILIP KUMAR SEN

The Prime Minister (*A Historical and Constitutional Study*). By V. VENKATA RAO; Foreword by M. VENKATARANGIAH. (Vora and Co., Bombay. 82 pp. 1954. Rs. 3/12)

This is an ambitious and praiseworthy attempt to "give a fair outline of the general picture" of an elusive if crucial constitutional figure of the past and the present. Dr. Venkata Rao has produced a book which, for all its faults and inadequacies, fills an important gap in the comparative study of political institutions.

The defects should be stated and dismissed. There are several inelegant expressions and some atrocious spelling mistakes due to the printer's devil or the author's inattention. "Russell" is throughout spelt with a single "l" and in one place we are referred to "Eraskine May"! More seriously, there is a surprising omission of the problems raised by the Prime Minister's relationship to his political party. Dr. Venkata Rao conscientiously presents facts and traits but neglects the trends and forces affecting the prospects of the office of Prime Minister in parliamentary democracies today. This is perhaps because he is a little too concerned with what the older scholars like Todd and Keith have said. Furthermore, the index of a highly informative book such as this should have been much fuller.

But, despite all this, Dr. Venkata Rao really deserves our thanks for the relevant information that he has sorted out with skill. Numerous topical references enhance the value of his book. Also, he avoids facile generalizations and throughout tries to cite suitable instances to support his statements. He classifies his data and qualifies his inferences. He is more interested in analysis than in assessment but concludes significantly that "the authority of the prime minister has increased and is increasing and needs to be curtailed."

If Dr. Venkata Rao were prepared to expand and develop his material carefully, he could probably produce an indispensable constitutional portrait of the Prime Minister. There is no book on this subject comparable to the admirable volumes of Dr. Jennings on Parliament and Cabinet Government; there is a need here and an opportunity for some painstaking scholar. As it is, Dr. Venkata Rao's little book should prove to be rather useful to the college student and the general reader.

O.

Outlines of Jaina Philosophy. By MOHAN LAL MEHTA. (Jain Mission Society, Bangalore. xv+168 pp. 1954. Rs. 5/-, 10*s*. 6*d*., $1.50)

This is one of the few well-written and presentably produced books in English that offer a lucid introduction to Jaina philosophy from a generally acceptable standpoint. One of its attractions is the comparison with other Eastern as well as Western schools of thought that is embodied in the discussion of the subject.

The book contains a short study of the nature of the soul and the conception of matter, as also of the detailed classifications of six *dravyas* and nine *tattvas*. There is a chapter on *Karma Prakriti* which elucidates the various aspects of human bondage and the ultimate dissociation of the *karmas* from the soul or what is called the attainment of *Moksha*, the *summum bonum* of Jaina philosophy.

There is also in this book an exposition of the doctrine of *Syadvad*, the essence, presiding gem and central teaching of Jaina philosophy, which advocates open-mindedness and tolerance to a world full of controversy and unrest. The author considers in a concise and technically philosophical manner the association and separation, with their several divisions and subdivisions, of

the two main elements, *Jiv* and *Ajiv*, of which this universe is constituted.

The book should be acceptable to all Jains. It may also be truly regarded as a standard textbook on the fundamentals of Jaina philosophy and can be unhesitatingly recommended to students of philosophy, for whom it is mainly intended.

In the learned Foreword by Shri B. P. Wadia, we can discern the marks of deep study as well as of a new horizon and outlook. The need for a constructive movement for moral uplift is recognized. That is the *Bij*, the seed of Jaina philosophy and is placed here in its proper perspective.

By the publication of this volume, a singular service to the cause of comparative study has been rendered by the Jain Mission Society in Bangalore. This city is now becoming a seat of many philosophical, cultural and moral activities, including the *Anuvratta* movement which preaches the need for the general acceptance of moral codes that are fast disappearing in the complicated life of today.

S. K. JHAVERI

Hariharadvaitabhusanam: with Karika. By BODHENDRA SARASWATI. (Madras Government Oriental Manuscripts Library Series, No. 25, Madras. xvi+170 pp. 1954. Rs. 6/10)

In two sections, prose and verse, each containing three chapters, this little Sanskrit treatise attempts to prove that in point of divinity there is no difference at all between *Hari* (*Vishnu*) and *Hara* (*Shiva*). The author appears to be a South Indian and must have lived about 300 years ago. His way of proving his thesis is to show that while in the *Vaishnava Upanishads Vishnu* is as great as *Shiva* is in the *Shaiva Upanishads*, in the *Svetasvatara Upanishad* and in Puranas like *Brahmanda* and *Padma* no distinction is made between the two gods as regards their status.

It is indeed true that such a problem does not arise in the modern age when secularism has outdated theocracy. But it is also necessary to note that this problem was equally non-existent in the most ancient period of our religious history when our Vedic ancestors believed in worshipping a multiple number of gods to secure from each of them a specific reward. In the *Maitri Upanishad* (IV. 5, 6) is already mooted the famous conception of the Trinity (*Trimurti*) which gives equal importance to three old Vedic gods, *Brahma, Vishnu* and *Shiva*. The poet Kalidasa puts the idea beautifully in his *Kumarasambhava* (VI. 44). Sectarian Puranas have indeed engendered the fanaticism which the present work is out to condemn, but this is probably the very reason why this literature, otherwise full of valuable information, has long been held in discredit.

The value of the present work, therefore, consists only in the collection, albeit non-exhaustive, of passages relevant to the subject. As such it is a useful addition to the literature on Hindu religion. It is a pity, however, that it is full of misprints (*e.g.*, p. 140, p. 163).

H. G. NARAHARI

The Middle Class Vote. By JOHN BONHAM. (Faber and Faber, Ltd., London. 210 pp. 1954. 21*s.*) Received through the courtesy of the British Council.

This book is a thorough study of the electorate in Great Britain, of the results of the three general elections of 1945, 1950 and 1951, of the respective voting strength of the political parties and more particularly of the preference of the so-called "middle" class. In the most valuable part of the study, the earlier chapters, the content of the term

"middle class" is ably analyzed. What is of great interest to the general reader in all countries is the careful method adopted in isolating the main groups that constitute the middle class. Taking the three criteria, function in society, income and social standing, the author shows that the middle class is a heterogeneous group, having only a negative feature in common, namely, that it is a non-manual working class. Constituting nearly 34 per cent of the total voting strength in Great Britain, this group includes the professional classes, business proprietors and managers, and white-collar employees; the lowest paid, who furnish a transition to the working class, often earn less than the manual workers.

> The middle class...covers a wide range of income from the £10,000-a-year business director down to the £5-a-week canvasser. It includes employer and employees, a whole variety of intellectual skill from medical specialists and queen's counsel to window cleaners and clothes pressers, every possible standard of education, and an almost complete gamut of social status.

The author's purpose was to ascertain how many middle-class people voted Conservative, Labour or neither. He concludes that the middle class has been regularly, election after election, more conservative, less socialist, than the next class of manual wage earners.

D. GURUMURTI

Constitution of the Arab Empire. By S. A. Q. HUSAINI. (Orientalia, Lahore. x+153 pp. 1954. Rs. 6/-)

In the early part of the seventh century there appeared in Arabia a dynamic personality, the Prophet Muhammad, who gave to the world not only a new religion but also a well-rounded sociopolitical system. He founded a new state in his native land, which under his successors expanded both westward and eastward into a great Arabic Empire. It is the basic features of the constitution of this Empire that the learned author of this volume essays to outline. He brings to this task not only great learning in the field of Islamic and Western thought but also a pleasing and lucid style. Moreover his cast of mind is definitely liberal, which makes him firmly believe that political institutions, which must subserve the needs of a living and changing society, require continual adaptation and adjustment.

The basic principle laid down by Prophet Muhammad that he was both the Prophet of God and the temporal ruler of the Arabs was continued by his successors, the Khalifas, who united in themselves the headships of the state and the mosque. The author discusses in this book with great perspicacity the main sources of the constitution, namely: the *Qur'an*, which contains several verses bearing on constitutional points; the *Sunnah*, the large mass of traditions of the Prophet; the meetings of the *Shura* and the General Assembly called by the Prophet and his successors which gave certain binding rulings on constitutional and administrative matters; *al-ijma'*, the consensus of the jurists; and the *quiyas*, which meant the reasoning by analogy of the learned doctors of Islam with regard to certain difficult and doubtful questions of doctrine and practice.

The author has also written interesting chapters on the evolution of the Arab judicial system, the institution and working of the office of the Wazir and the machinery forged for the local government of tribal areas, villages, towns and seaports.

The author deserves our thanks for having given us a most interesting volume on a subject of great importance.

M. RAMASWAMY

A LETTER FROM LONDON

[**Shri Sunder Kabadi** in his quarterly London letter to THE ARYAN PATH writes on the election now due but the result of which will be known to our readers by the time they peruse this interesting letter.—ED.]

Britain's 1955 general election is the seventh since the introduction of universal adult suffrage in 1928. The other general elections in which all men and women of 21 years of age and over had the right to vote were in 1929, 1931, 1935, 1945, 1950 and 1951. So far as full-blooded democracy is concerned, therefore, the Mother of Parliaments is not really such an old lady as is sometimes imagined, being no more than 26 years old. In the four general elections from 1918 to 1929, only women who had reached the age of 30 were entitled to vote. From the beginning of the century to 1918 there were also four general elections, but only those women were entitled to vote who owned a certain amount of property.

Sir Winston Churchill's active political career was lived against the background of this evolutionary half-century of British democracy. In his lifetime the Liberal Party, under the leadership of the great Welsh wizard, Lloyd George, attained its greatest influence and popularity and then declined, and the Labour Party made its debut on the British political stage and grew in strength until it now shares equal power with the Conservatives.

Since Britain, as a nation, has been going to the polls, it has shown that, on the whole, it is more influenced by social and political ideas and principles than by distinctive personalities. There have been many distinctive personalities, of course, like Lloyd George, Ramsay Macdonald, Snowdon, Jimmy Thomas, Baldwin, Bevin, Eden, Chamberlain and Churchill, but they have never, in themselves, commanded such a degree of national popularity or aroused such an intensity of national enthusiasm as to win an election. Outstanding oratorical or demagogic gifts have never swept the British people off their feet. Even Churchill, who was described as "the greatest orator under eighty," made little impression on the British people in the first post-war election, which was also the first election that Churchill fought as Party leader. Yet in addition to being a superb orator, both in style and in substance, he was also the "architect" of British victory. But the war-time leader and his Party were decisively rejected at the polls, making nonsense of the forecasts of the political pundits and the samplers of public opinion.

In favouring a general election in May, on the heels of Sir Winston's retirement from the leadership of the Party and the Premiership, the inner circle of the Conservative leadership showed a true understanding of the factors that influence the electorate. Had there been any reason to suppose that Churchill alone was worth a million votes, the Conservative strategy would have been to postpone all other considerations and to let Churchill lead the Party in the election.

There are so many unknown factors in general elections that if it had been felt by the men who have succeeded him that Churchill could have exercised a great personal influence with the electors, they would certainly have acted on the adage that a bird in the hand is worth two in the bush. They decided, however, that their prospects of being returned to Westminster would not be adversely affected by the sudden change in leadership. Churchill had taken very little interest in the economic and industrial side of government; so his retirement would have no repercussions in that respect. The economic master mind of the Tory leadership is Butler, who should experience as little interference in his

economic domain under Eden as he did under Churchill.

Where Churchill's own speciality was concerned—foreign policy—the Eden-Butler-Macmillan triumvirate, truly representing the practical interests of big business and industry and some of the leaders of the trade unions, regarded the retirement of Churchill with relief. They were only too glad to acknowledge his masterly leadership of the nation during war, and to recall how he had laid down the basis of Western post-war foreign policy in his speeches at Fulton and Missouri calling upon the Western nations to close their ranks against Communism. But, from the moment he called for a conference "at the summit" which would not be "cluttered up by hordes of clerks and officials," he was trying to drag his colleagues along a road that they had no desire to tread. In trying to secure at least a rapid easing of the conflict between Russia and the West, Churchill was undoubtedly influenced by the short time at his disposal. He was endowed with more than ordinary ambition, and it was his last ambition to go down in history as the statesman who had dragged the world away from "the rim of hell" and set it on the road to a great and prosperous future. It was a noble ambition. But, in the estimate of his younger colleagues, it was too much the outcome of an old man's personal sentiment, too subjective, too praiseworthy to be practical. They tried to wean him from this cigar-dream.

A "meeting of minds," such as Churchill hoped might be possible, was the solution that a child might put forward if it was asked to suggest what could be done to prevent two great groups of nations, each armed to the teeth with weapons that could destroy the world, from coming into open conflict. It was far too simple a solution for a man like Eden, steeped in the subtleties and intricate formalities of traditional diplomacy. On the same theory that medicine, in order to be beneficial, must have a nasty taste, Eden is convinced that diplomacy, in order to achieve the desired end, must be slow, relentless and unspectacular. On the day that Sir Winston returned from his holiday in Syracuse, Sir Anthony was declaring at a public banquet that there could be no "slick solution," no "quack remedies" to the problems involved in seeking world peace.

The strike of Fleet Street engineers and electricians which left Britain without any national newspapers for nearly a month, and the eve-of-election strike threat by 60,000 locomotive workers provided some of the evidence that bread-and-butter issues rather than the drama of world affairs would be uppermost in people's minds as they went to the polling booths. Whether the Tories remained at Westminster or were replaced by the Socialists, a situation had been brought about in the industrial and commercial sphere in which they would both be committed to maintaining a high rate of defence expenditure for some time to come for two compelling reasons: first, because the military requirements of the Cold War have become an integral factor in maintaining full employment (and a very high level of employment in the United States also, incidentally), and second, because so long as the possibility of war exists, the new technique of war compels the potential belligerents to achieve and maintain a condition of maximum readiness without actually seriously damaging the national economy.

Full employment and the capacity to wage war at a moment's notice have become the Siamese twins in the policies of both the major parties. A real lessening of world tension, which would create the conditions for an expansion of world trade, especially of British trade with the countries of Southeast Asia and the Far East, would give Britain that extra margin of manœuvre at home which would make the pos-

(*Concluded on p. 284*)

THE INDIAN INSTITUTE OF CULTURE
LONDON BRANCH

[On March 18th, at the London Branch of the Indian Institute of Culture, **Mr. C. W. W. Greenidge**, Secretary of the Anti-Slavery Society, spoke on "Slavery in the World Today." Here we publish a condensed report of his challenging and astounding disclosures.—ED.]

SLAVERY IN THE WORLD TODAY

Most people believed that there had been no slavery in the world since the time it was abolished in the United States and in the colonies of European countries. The fact that someone had been convicted for slavery in the United States as recently as 1952 they would regard as an unfortunate reflection on the time it takes to eradicate old practices. At any rate they would perhaps hardly take it as evidence that there was still a serious problem of slavery in the world today. This was a mistake. Mr. Greenidge, therefore, welcomed any opportunity that came his way of disabusing people of their ignorance. Millions of people today still lived in a condition of slavery, both in colonies and in self-governing countries, many of which had never been colonies. Slavery, however, was not to be confused with forced labour. The two conditions were quite distinct and arose from different circumstances. Both were obnoxious; but, as Secretary of the Anti-Slavery Society, Mr. Greenidge's special concern was with uprooting slavery.

Slavery was not clearly defined until the time of the Slavery Convention of the League of Nations in 1926, which was adhered to by 24 countries. The Convention laid down that slavery was "the status or condition of a person over whom any or all the powers attaching to the right of ownership are exercised." In effect, slavery was the exaction of involuntary labour by someone in virtue of his right of ownership over another; while forced labour was the exaction of involuntary work by a government in virtue of its powers as such. Forced labour, in principle at least, was neither permanent nor hereditary.

There were four forms of slavery practised in the world today: chattel slavery, the bondage of women and of children, and debt bondage. The chattel slave was the complete property of his master and he was born a slave. There was, however, some recruitment into this class through the slave trade, which was mostly in Arabia—in Saudi Arabia, Yemen, and in those Sheikdoms of the Aden Protectorate which had not yet abolished it. Reliable information on the extent of slavery in those parts was scanty and very difficult to obtain, for few foreigners could enter the area. Various books written in the last twenty-five years, including one quite recently, furnished ample evidence that slavery existed. The writers were people of integrity, sympathetic to the countries about which they wrote and, in the case of Colonel de Gowrie at any rate, highly esteemed by those in authority there.

It appeared that there was a slave market at Mecca, where prices ranged from £12 to £50 per head. The people who were sold came partly from Africa, by way of Yemen, and partly they were the dependants of pilgrims who were in need of money. Other slave markets existed in Buraimi—an oasis which lately was a bone of contention between the U.K. and Saudi Arabia, though not over the question of slavery—and Harfit, both in the Trucial Oman. The slaves, mostly boys, were kidnapped in Baluchistan and brought to Arabia to work in date plantations, where conditions were tolerable, or in pearl diving, where their treatment was callous.

There was, moreover, inferential information as to the existence of slavery in Arabia. Eight times the United Nations had asked the Yemen and Saudi Arabia to provide information on the conditions and extent of slavery in their countries. Not once had either government either replied or so much as made a protest at the allegation, which would have been surprising had they been guiltless. Further, in 1938 King Ibn Saud of Saudi Arabia issued a detailed decree governing the obligations of owners towards their slaves—an odd step for the King to have taken were there no slaves in his kingdom. It was estimated that there were about half a million slaves in Saudi Arabia. Regarding the Yemen the only evidence to go by was a statement by the Imam. He was reported to have said that the practice of slavery was too deeply rooted for him to be able to tackle it. The same excuse had been made by the U.K. in a report to the United Nations concerning the Aden Protectorate. In partial mitigation of this judgment on the U.K. it had, however, to be said that the U.K. only had military authority in the Protectorate. In its report the U.K. claimed that the practice was on the wane. But it was doubtful if that claim could be upheld. Slavery had been abolished in the Arabian peninsula only in Bahrein (1937), Kuawait (1947), Qatar (1952) and in two of the Aden Protectorate Sheikdoms. Undoubtedly the U.K. might use its influence in the others.

Sometimes it was said that Islam encouraged slavery. This was not true. The Prophet had encouraged his followers to emancipate their slaves, than which, he had added, there was no act more pleasing to God. It could only be hoped that those Moslem states which had abolished slavery would prove a strong example to those that had hitherto failed to free their slaves.

Africa was the other main place where slaves were to be found. Only of Spanish Morocco was it known that there definitely was slavery, albeit on a small scale. Spain adhered to the 1926 Slavery Convention, but never applied it to Morocco. Slaves were also to be found in the royal households of tribes in the Gold Coast, and both in the Belgian Congo and in Nigeria there had quite recently been ugly cases of slavery brought before the courts. In Ethiopia slavery had been abolished twice: once by the Italians, who claim to have freed and resettled 400,000, and again on the return of the Emperor in 1942. But the steady trickle of escaped slaves into the Sudan showed that the law was not being effectively enforced.

The second kind of slavery, that of women, was wide-spread in Africa and common in Latin America and parts of Asia. In the crudest and most unpleasant form of the system all women were the property of their fathers or husbands. Women had a considerable market value, and men often sold daughters they had not yet even had. The French, in their colonies, had done the most to combat this system in Africa. They had brought in regulations requiring the women's consent to the transaction, and had fixed an age of consent. But in places where the registration of births was not common the rules lost much of their force. However, even less had been done to combat the worst abuses connected with the sale of women in the Belgian Congo, while nothing at all had been done in the British territories administered by the Colonial Office, though in Southern Rhodesia and South Africa the practice had been completely abolished, by law at any rate.

Thirdly, there was the sham adoption of children. This was an expedient frequently resorted to by poor Chinese and Japanese parents as a means of disposing of children they could not afford to care for. The children were ostensibly adopted by wealthier persons; in fact they were sold for labour until they grew up. In Japan and Hong Kong the sale of children was illegal, but it was not easy to control even by making

it obligatory to register all adoptions. The laws, however, did appear to have kept down the practice.

Finally there was debt bondage, which was to be found chiefly in countries without a full-fledged monetary economy. In such places people were often left with nothing to pledge but themselves or their relatives. And on failing to meet their obligations they ended up in a state of virtual or complete slavery from which there was no escape. In debt bondage the labour given was, as it were, interest on the principal, which could not itself ever be worked off. The aim of any reform must be to limit the debtor to mortgaging his person, thereby enabling him to pay off and free himself in time. Debt bondage was most prevalent in Latin America where it was associated with "peonage," a form of feudal land tenure. In Bolivia, Ecuador and Peru alone there were some eight million people in this condition. That made it the most extensive kind of slavery there was. It was not yet clear, however, how far the present Bolivian government had made inroads into this form of peonage. Certainly if it continued with its already considerable land reform there would be little left within a short while.

What then was being done to combat slavery? The League of Nations achieved a fair amount in the five years or so in which it was able to take an interest in the matter. And when the United Nations Organization was set up it was persuaded by the Anti-Slavery Society to take over where the League of Nations had left off. The 1926 Convention was readopted, but soon it was to be superseded by another. Last year the U.K. tabled a new convention and it would come before the Economic and Social Council when it met this year.

In conclusion Mr. Greenidge observed that the economic factors that gave rise to slavery could hardly be abolished by merely accepting a new convention. That, however, was no reason for not abolishing slavery *de jure*. To be effective any such measure would have to be quickly followed by positive action, like that undertaken by the Italians in Ethiopia, to settle the one-time slaves on land of their own.

A LETTER FROM LONDON

(*Concluded from p. 281*)

sibility of a reduction in armaments more palatable. Whichever Party is in power at Westminster, for the next five years, it will certainly have to concentrate its attention more on developing Britain's influence, prestige and trade among the countries of Asia. This is one of the reasons why the Conservative Party had the sensation of being reborn when Churchill finally left Downing Street. He, more than any other Tory living, could be held to blame for the hatred and suspicion in which British diplomacy is often held in that part of the world.

SUNDER KABADI

ENDS AND SAYINGS

"————————*ends of verse*
And sayings of philosophers."
HUDIBRAS

We regret to announce the passing away, on April 28, of Dr. L. S. Dorasami, the indefatigable Secretary of the Indian Institute of Culture, of which this journal is the official organ. He was an untiring and devoted worker who was popular with the members, friends and admirers of the Institute. The unostentatious and meticulous manner in which he discharged his duties was an example to all his colleagues. His presence will be missed for a long time and his memory will continue to inspire those who will have to carry forward his noble work.

In a brilliant article entitled "Inside the Cage" (*Encounter,* March 1955, London), Mr. Stephen Spender has put down his reflections on the Poetic Imagination today. His central thesis may be summed up as follows:—

The idea of inevitable Progress has challenged the belief in transformation of outer appearances through inner life. The Romantic poets, each in his own way, sought a centre of poetic creation where the imagination was as conditionless as God or life itself. The modern poet inhabits a world of neutralized Nature which was once regarded as the realm of Spirits, almost controllable by human powers. When the poet abandons the belief which connects visible with invisible worlds, he is left with nothing but a problem of adjustment through poetry to the external environment. He is in a cage with bars that are mirrors reflecting only himself. His poems are projected complexes. Insistence on belief may seem desperate, but insistent unbelief makes subject become object and the active, the acted upon, and sensibility report a prison. From inside the cage, writing for those outside, the modern poet expresses a negative, despairing view of modern life or a positive appreciation of the vividness of a past age. Some poets today want to take refuge from the great Negation by discovering that certain positive religious and moral institutions still exist. But there can be no genuine discussion between belief and unbelief, nor can orthodox religious language retain its common appeal. The problem, then, is

> to put the creative imagination back at the centre of life. This cannot be done by the orthodox religions without their achieving something even more difficult than a mass conversion of 20th-century man—that is, forcing the "world picture" of science into the frame of theology. On the other hand, acceptance of the division of the world into the truth of science and the pseudo-statements of the imagination is to lock poetry inside the cage.

Mr. Spender's diagnosis seems to be substantially correct; it throws light on an ailment which is widely prevalent and is not peculiar to the poet. The roots of the schizophrenia of the modern man are to be found in his education and upbringing. From the beginning he is perilously poised between contrary but co-existing beliefs. Belief in an extra-cosmic God with an only-begotten Son and an exclusive club for the "saved," or in a galaxy of gods who can be propitiated by prayer or *puja*. Belief in a visible world of law-governed events which are somewhat reasonably explained by scientists, who, however, are sometimes tempted to be cocksure and pontifical. Formal acceptance of a personal ethic which enthrones free will but offers no consistent thread of theory linking up the necessary concepts of sin, punishment and repentance. The caricatured monsters of determinism, those dark gods

and resistless demons depicted in prosaic but frightening language by Marx, Darwin and Freud—the fashionable forms of justification of self-indulgence, competition and war. And, confronting these, the burning need for self-discipline, universal brotherhood and world peace. The contrariness of all these beliefs is often felt rather than understood, or all are emptied out in an orgy of disbelief which ends in nihilism. The co-existence of these contrary beliefs is largely unavoidable because man does not live by reason or by faith or by bread or by tears alone, however much he may pretend that he can.

If Mr. Spender's diagnosis is helpful, what is his prescription for the poet? He needs to have "a rigid, systematic framework of dogma" which somehow becomes universal and undogmatic when it serves as the fountain of poetic inspiration; for the really important distinction today is not between different creeds but between believing and not believing. But, surely, we must admit that some creeds and some elements in all creeds are easier to believe than others because they require enlightened rather than blind allegiance, because they appeal to reason and universal experience and not to revelations and unique claims. Also, would it not be worth while for poets who have lost their traditional beliefs to seek a fresh source of inspiration and stability in the religious systems and myths of other peoples and of earlier eras? Traditional systems of belief have begun to disintegrate and generate despair because they have been too narrow, too sectarian, too dogmatic to survive in our more cosmopolitan and cynical century.

The "dire heresy of separateness," against which all the sages have spoken, is as much an obstacle to true progress in human knowledge as it is a hindrance to the good life. The Aristotelian emphasis on particulars has so effectively undermined the Platonic search for universals that many today are unable to perceive the connexions between one branch of knowledge and another; the links between ancient and modern thought; the interactions that make science and religion interdependent in their psychological impact and practical results; and, above all, the correspondences between different levels and types of cosmic and human activity. There have, however, always existed those who have been sane enough to see the evils of excessive specialization. But only a few in our time are actively working to weaken the barriers to a recognition of the essential unity and interrelatedness of human thought.

Among these few are Dr. Westmann, who established the annual series of Present Question Conferences and the journal *Question* in England, and Mr. F. L. Kunz, who is the Editor of *Main Currents*, the journal of the Foundation for Integrated Education in the U.S.A. *Main Currents* endeavours to "call attention to significant contributions to learning currently being made by workers in the multiple fields into which knowledge has come to be classified." It also ambitiously attempts to "provide a vantage-ground from which the whole world of knowledge may be surveyed and kept in proportion as it moves toward integration."

Just as modern knowledge has become unduly fragmented and the place of the classical tradition is being somewhat usurped by scientific studies, so also there is an increasing divorce in our civilization between thought and action and, unfortunately, the doers are presuming to be seers as well. In his most stimulating article, entitled "Thoughts in the Wilderness: Doers and Seers" (*New Statesman and Nation*, March 12, 1955, London), Mr. J. B. Priestley refers to those "dangerous donkeys" who say in effect, "Money is power, power is wisdom."

In a cosmic evolutionary scheme which proceeds by trial and error

towards the ultimate perfection of all beings and forms, doers must eventually become seers as well. Yet the distinction between the man of *Karma* or action, of *rajas* or animal vitality, and the man of *Jnana* or knowledge, of *sattva* or godlike tranquillity, cannot be avoided in our ordinary world. In mystical schools such as those of Northern Buddhism every man had to be a *Shravaka* or listener before he could become a *Shramana* or doer. These two stages had their equivalents among the Greeks in the West. Today, however, we are everywhere in a veritable Tower of Babel. Those who have won worldly power try to shout down the madding crowds and turn a deaf ear to the "silent watchers in the night," the still, small voices in the wilderness which repeat the accumulated wisdom of the ages. In this respect, as in so many others, the moderns are much worse off than their oft-forgotten forebears. Mr. Priestley is aware of this fact.

In the records of the ancient world, especially those of the East, we read how emperors and conquerors, whose mere frown could mean death, were visited by sages and prophets who told them plainly to their faces that they did not know what they were doing. It was assumed then, even by the masters of power, that power and wisdom were not the same thing, that there existed another realm in which armies meant nothing, that deep insight could not be hacked out with a sword. Any man acting on that assumption now would probably soon find himself either in jail or in a mental hospital. Indeed, those who enjoy power make more and more moves to protect themselves from any adverse criticism. In this they have been immensely helped by the hysterical atmosphere of our bomb-heavy world.

Beyond the illusory Iron Curtain the despots who have waded through slaughter to their thrones show, only in an extreme and absurd form, the same stupid insolence which marks power-maniacs in all the kingdoms of men. Mr. Priestley sensibly remarks:—

Somewhere in the vast territory controlled by Stalin, for example, there must have been a few sages, perhaps tucked away in Central Asian monasteries, who were much wiser than he was. Did he send for them, as many a despot of the ancient world did? I cannot swear he didn't, but the odds are heavily against it. Did he need a seer in the midst of all his doing? In my view, he needed one very badly. He had cunning but no real insight.

Chinese leaders as great as Mao and Chou En-lai could bring themselves, long ago, to stand abashed before smiling, slit-eyed old mystics who commanded nobody and owned nothing. But our despots are both too narrow-minded and too conceited. They are where they have always wanted to be, on top of the heap.

It would be wrong to think that the terrible pride and loneliness of the triumphant power-seeker are peculiar to his high estate; their signs are to be found in the everyday pursuits of many thousands of ambitious men and women. Mr. Priestley is able to discern the pervasiveness of the phenomena he delineates with great skill and some compassion.

Even if we descend from these supreme heights of ineffectuality, where *Don't Know* is in conference with *Can't Imagine*, we can observe this fatal notion, that wisdom comes with power, hard at work. Most of us have relatives, friends, acquaintances, who have been determined for years to arrive somewhere important, to be on top somehow, to achieve power. Their lives have been conditioned by this determination. They have allowed themselves to think about nothing else. No detachment is possible to them, otherwise a move or two, a trick or two, might be lost. Feverishly they search for the next ladder, try to avoid the next snake. They run from committee to committee, with something that might be useful on each agenda. They join forces with Smith; they drop Robinson; they make overtures to Jones. They are on the telephone from eight one morning until two the next. They neglect their wives and children, forget their friends. They no longer read, enjoy music or the theatre, take walks, talk affectionate nonsense, consider the great mysteries of life. In them the lover, poet, philosopher, friend, all wither away. Everybody and everything become mere means to an end. Ambition eats them away. And as it is power of some sort they want, it is power they achieve.

According to Mr. Priestley, it is when power is achieved that the mischief begins, that the doers need most and are most unwilling to consult the seers. But, surely, the mischief begins at the very beginning. The initial choice of the path of personal ambition is the first rejection of the hard-earned wisdom of sages

and seers. Throughout their careers the power-seekers ignore or mock the warnings and suggestions of those who have realized the wastefulness and frustrations of self-centred living. Unlike these power-seekers, "the great simple public," as Mr. Priestley rightly says, "has not entirely lost touch with the ancient world and still has a lingering belief in disinterested wise men, sages, seers."

Ever since Lord Keynes wrote his masterly work, *The End of Laissez-Faire,* it has become unnecessary to argue that the old-fashioned institutions of liberal capitalism, together with their underlying assumptions, appear to have gone for good. And yet the new type of Welfare State, which was ushered in with Utopian hopes, has given rise to unforeseen objections and growing dissatisfaction. Of course, the welfare ideal seems to have come to stay. But it is now imperative for us to improve on this ideal by looking beyond the main stream of the Western political tradition. For example, it would be most valuable for us to consider Thoreau's ethical concept of Government, on which there is an interesting article by Dr. Francis B. Dedmond in *The Personalist* (Winter 1955, Los Angeles).

Thoreau wished that a government, if government there had to be, would so function that a man need not be conscious of its operation. He was, however, unlike Anglo-Saxon or American liberals and close to Kant and Taoist or Indian thought in his insistence that a sure basis for government, as well as human conduct, could be found only in the moral law. It did not rely on force or bribery or expediency; its strength lay in its being part of the universal scheme of things. The government must respect a man's conscience as a law transcending its statutes. In Indian language, if the ruler is to conform to *Rta* or cosmic harmony, he must not interfere with any individual's performance of his *Dharma* or natural duty. Like Thoreau, Gandhiji believed:—

> You can pass your hand under the largest mob, a nation in revolution even. . . .But an individual standing on truth you cannot pass your hand under, for his foundations reach to the centre of the universe.

Thoreau, Tolstoy and Gandhiji were all philosophical anarchists whose transcendental individualism was founded upon the concepts of self-discipline, self-culture and the perfectibility of man. It is here that they differ from the "Natural Law" theorists of the Middle Ages. Thoreau believed in the Divine Right not of the rulers but of the ruled; when man had realized his highest potentialities, he no longer needed the "impediment" of government. In Dr. Dedmond's concluding words, Thoreau

> found the safeguard for his freedom and independence and that which would insure justice for all in transcendental individualism, where reason and conscience meet in harmony and where the individual lives in harmony with his fellowmen on a plane which transcends all man-made laws and governments.